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DOMINION;

OR, THE

Unity and Trinity of the Human Race;

WITH THE

DIVINE POLITICAL CONSTITUTION OF THE WORLD,

AND THE

DIVINE RIGHTS OF SHEM, HAM, AND JAPHETH.

BY SAMUEL DAVIES BALDWIN,

AUTHOR OF "ARMAGEDDON."

"God shall persuade Japheth, *and* then he shall dwell in the wilderness realms of Shem, *and at that time* shall Canaan be his servant."—MOSES.

"His *dominion* shall be from sea to sea."—DAVID.

"The God having created the world, hath created from out one blood every *type* of men to dwell on every face or fauna of the earth, having prescribed their pre-adjusted climates, and the landmarks of their habitation."—PAUL.

Nashville, Tenn.:

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1858.

TO THE MEMORY

OF THAT

Trinity of Expounders of Primordial Law;

THAT TRIUNE REPRESENTATION OF THE AMERICAN MIND

In the North, the West, and the South,

WEBSTER, CLAY, AND CALHOUN,

This work is humbly inscribed.

Entered, according to Act of Congress, March 1, 1858, by

S. D. BALDWIN.

In the District Court of the United States for the Middle District of Tennessee.

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THE BEGINNING.

Read this First.

THE object of this work is threefold. First: it proposes, in opposition to ethnological infidelity, to *demonstrate* the inspiration of the Bible.

Second: to exhibit in Divine revelation a specific political constitution for the whole world—a constitution alike universal and permanent, from the epoch of its promulgation to the close of time.

Third: to distinguish and illustrate such articles of this constitution as are of the greatest practical importance to our age and country, and to urge national conformity of legislation to their requirements.

Our argument is simple and methodical. *It is but a display of the obedience of the ways of God to his written statutes.* Its conclusiveness arises from the absolute and precise conformity of omnipotence with prescience. It is but a plain and perspicuous report of the decisions of the supreme court of Heaven—a revelation of the Divine will to the nations, in which the Most High appears both as

legislator and judge, in which the LAW is cleared of all ambiguity, by its constant and uniform method of Divine application or *usage*. As the American Constitution demands a judiciary to decide its meaning in all litigated cases arising under its provisions, so also the world's constitution requires an interpreting power definitely and finally to settle its primordial meaning. In the history of our country, the supreme judiciary has set at rest many mooted questions of vast importance to our harmony and prosperity as a people; and so also in the history of time, the Governor of men—ordinarily called Providence—has satisfactorily decided many universal questions of primordial law. The decisions of our national tribunal have been more impressive because apparently more *formal* than those of Divinity. On a more circumscribed area, they have been more easily comprehended; awaking more of *individual* interest, they have been more impressive; committed to writing, they have been more obvious to the senses; and limited within the confines of a single age, they needed less of universal analysis and comparison to secure approval.

But the decisions of the supreme judiciary of nations, though demanding a broader survey of earth and time, are yet none the less obvious to the logical acumen of generalization. From the summit of history, where all ages lie at our feet in diminished perspective, we may observe a system of political empire continuously and sharply defined, and recognize its supreme director in God

alone. The globe, lessened to miniature in its continents and waters, in its arrangements and creatures, enables us to recognize in all, the apparently artificial subdivisions of a well-ordered plantation. Viewing, in one broad glance, the cycles of ages, the realms of nature, and all races of people, we can neither be so stolid in intellect, nor so cold in admiration, as to be unimpressed with the omnipresence of a controlling Divinity, nor so blind as to overlook the exact operations of *primordial laws*. Intelligent comprehension of the Divine law and the Divine judgments upon it cannot be secured by perusing an isolated chapter of governmental history. The entire books of Revelation and Providence must be read together, and all their parts diligently compared, would we learn the will of God from his ways as well as from his word. God's footsteps are the repeating echo of his law. Localizing studies of God in revelation and providence tend to skepticism. In the plan of man's redemption, the *material*, the *mental*, and the *religious* world are but correlative agencies, and must be considered together, would we possess enlightened views of the policy of grace, or banish unbelief.

“Here shallow draughts intoxicate the brain,
While drinking largely sobers us again.”

The question of Hamitic or negro rights, for example, can be finally decided only by reference to the written law in correlation with its providential interpretation. All that pertains to man, in the present, the future, and the past, is interwoven

with the decision of this question. It is not an American question, but a problem of the world. It is not local—it is universal. It is not one between the North and the South, but between all countries. It lies between the Bible and Providence—between man and his Maker.

The limited observer—the one without the gift or exercise of generalization—the literary grub to the droning beetle—is incapable of a correct thought or judgment on Hamitic rights. He may become the scientific fool or the learned infidel, but he can never be the patriotic statesman or the philanthropic Christian. He is necessarily a bigot, a madman, or a knave. The comparative anatomy of all earth and time is essential both to wise statesmanship and to universal Christian benevolence. God's law and human duty are to be ascertained by a thorough knowledge of the principles of his administration observable in his plan or policy of government. In this policy all things terrestrial are involved. We learn it in the correlatives of matter as well as in those of men. It is witnessed in the grand correlations of continents, oceans, climates, and races; in the wisely-adjusted locations of mountains and rivers, plains and plateaus, deserts and seas; in the primordial location, growth, and decay of races and empires; in the timely introduction of Christianity; in the simultaneousness of the art of printing, of the Reformation, and of the discovery of America; in the settlement of America by Bible men, with a new and Christian language, and with the same new ideas

of liberty; and, also, in the rise of our nationality, in the severance of Church and State, and in the constitutional installation of Hamitic service. It is to be observed in the decadence of Shemitic ascendancy; the augmentation of Japheth; and in the political blessedness the world enjoys as the fruit of negro toil. It is to be admired in the universal accumulation of material wealth; in the strides of knowledge; and in the vigor of the gospel, all considered as correlative forces aggregated to hasten the millennium of human population, physical comfort, intellectual refinement, and spiritual prosperity.

Without such enlarged views, we may not reason properly on the laws and rights of races, nor enjoy enlightened notions of Divine love to the world. Hamitic bondage, we repeat, is not a local issue. It is inseparably allied to all the political relationships and rights of the human family. It involves those of the descendants of Shem as truly as those of Ham. It is a question of Divine law and of Divine prerogative. It is one of evangelical doctrine, touching the apostasy of man, and his losses and rights as a rebel creature. It is one upon which orthodoxy, in both religion and politics, must fight or fail. The law of Noah denies political equality of right to the great races of men. It confers larger property upon one than upon another, making one race servile to the others. Is this true? Was it just in the Almighty? On what ground, other than rebellion and forfeiture of primordial rights, can it be justified? By what rule can the

true meaning of the law be known? or can it be known at all, or known with absolute certainty?

These interrogatories are both ecclesiastical and national. They pertain not less to piety than to politics. They must be answered definitely, incontrovertibly, absolutely.

Resistless progression is urging the nations to "the battle of the great day of God Almighty," and with equal impetuosity is it driving orthodoxy and heterodoxy to their final battle upon the great elemental doctrines of human depravity, justification by faith, and regeneration by the Spirit. The religion of *power* is fast closing in contest with the religion of *form*. And so, also, the Armageddon of *politics* is beginning to draw the sword of truth on the great and last arena: the contention for those Divine political rights bequeathed in the law of Noah has begun in earnest. Japhetic rights to Hamitic service is both a civil and religious question; and the severance of the Church from it, as a *political party*, seems exceedingly difficult. Yet, as there is a Divine and tangible landmark between the Church and the State, there is also a definite line of demarcation on the negro question. The issue is of a twofold nature, and must be *divided*. The State is a temporal organization. It has no soul: it is not responsible to *spiritual* law. When it conforms to the requirements of the Divine political constitution, it has filled its measure of duty, and enjoys the Divine promise of prosperity, progression, and perpetuity. Our country is "true and faithful." It has *never* enacted a *single law* un-

authorized by the Divine constitution; nor have the decisions of our supreme judiciary ever been counter to the revealed legislation of Heaven.

The Church has a right to interpret the law of God for itself only. It may bind its members by its own conventional expositions, if faith in them is essential to salvation—*not otherwise*. When the laws of the State are in conflict with *the essential articles of Christian faith*, the only rule then left for Christian guidance is to “obey God rather than man.” In such emergencies, God and Cæsar are in conflict; and then “render to Cæsar the things that be Cæsar’s, and to God the things that be God’s,” is the Christian’s final law. Should a Church insist on doctrines, as absolutely essential to salvation, which its members do not believe, separation is then an imperative duty.

Hamitic service was *not made* an article of faith by either Noah or Christ, and it cannot be made such now. If the Church now rebels against the State, through belief or unbelief in the political inequality of Hamites, the State is justifiable in suppressing such rebellion by force, and that, too, without involving the charge of persecution.

The *political law of the Bible is directly addressed to the State*, and not to the Church. This law the State is bound to obey. It is, therefore, of itself bound to interpret such law, and to be governed by its *own* enlightened decisions, and not by those of the Church. The Church is not the interpreter for the State, nor can it be. It is itself bound to obey the decisions of the State; for “the powers

that be are ordained of God; and whoso *resisteth the power*, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. xiii. Though the Church and the State may differ as to the sense of the Divine law applicable to the State, yet in all cases where the Church is not *compelled to deny an article of faith*, or doctrine absolutely essential to salvation, by its submission to civil authority, it is obligated to submit. In other words, in all matters of *opinion*, as opposed to absolute articles of faith, the Church must do homage to the State, and teach men so, or receive "*damnation*." All other doctrine is essentially *fanatical* and sinful. For example: the Mormons claim polygamy as a religious institution; and the State forbears with the monstrosity because Mormonism claims religious sanction for its abomination. Here the State has the supreme right to interpret the political law of the Bible pertaining to marriage; and as the Bible does not make polygamy an article of faith *essential* to salvation, the national or the municipal government may overturn polygamy without trenching upon either religious faith or prerogative.

Let us repeat and sum up this whole matter. 1. The Bible is the higher law to both the Church and the State. 2. It gives an *ecclesiastical constitution* to the Church and a *political one* to the State. These two are *separate codes of law*. By these codes, all men are to render to Cæsar, or the State, the things pertaining to it; and to God, or the Church, the things belonging thereto. 3. The State is to

be its own interpreter of the Divine law applicable to its legislation; and the Church, also, of its own laws. Should their interpretations be inharmonious and clashing, the Church is to yield obedience to the State in all things, except where submission to the State demands the surrender of articles of faith absolutely essential to escape the final damnation of the soul.

We now reply to the question, Can we know the sense of the prophetic law of Noah with absolute certainty? We answer most unequivocally, YES. How, then, is it to be known? *By the perfect conformity of the fulfilment of the law to its legitimate interpretation.*

Has such fulfilment occurred? Most unquestionably.

Where is it seen? In all quarters of the globe since the flood, but most sublimely in America. It is obvious in a universal and permanent trinity of races; in their political inequality of condition; in the Christianization of all the Japhetic nations, and of no others; in the occupation of the Shemitic wilderness of America by Japheth; and in the service of Ham to Japheth in the Southern States, in the islands, and in South America.

How does this fulfilment finally decide the meaning of the law, when the law has more legitimate interpretations than one? Only in that sense in which the law was intended to be understood would it be fulfilled: the sense in which the law is verified is its only and absolutely true sense.

Was not the prophetic law of Noah an obscure one? Not more so than other laws: all laws need

expositors. The *general* sense of a prophecy is *never* obscure; obscurity is found only in the ambiguity of such *particulars* as are related under a general proposition, or in the application of symbols to events.

If particulars are ambiguous, how can their fulfilment be seen?

Very easily. Prophetic ambiguity implies that some minor *descriptive term* of the text has *two* or *more* meanings, each of which is *legitimate*; but *which* of such meanings was intended to be realized is unknown until events settle the matter by verifying the general prophecy through a coincidence with one or more senses of the ambiguous term.

Have we foreknowledge by prophecy?

Where the text has but *one* legitimate meaning, we have definite foreknowledge of particulars; where it has *more* than one, we have a positive foreknowledge of general things, and a specific foreknowledge that *one* out of two or three things embraced by the text will transpire.

Why is prophecy left thus obscure?

To prevent opposition to fulfilment, and to forestall attempts to realize things because they were predicted. Constant miracle would be requisite to prevent the former, and the evidence of miracle would be impaired by the latter.

What then is the use of prophecy?

To inspire humanity with hope, and to demonstrate the inspiration of Scripture; to prove the existence of an ever-present and controlling Governor of men, and to interpret his written law.

Is not prophecy uncertain?

A *general* knowledge of the future is not, but a specific knowledge is often so, from the very nature of some prophetic terms. But, in relation to the *past* and *present*, there is no surer guide to a knowledge of Divine truth. It is so very definite and clear, that God calls it “the *SURE word of prophecy.*”

Why has not fulfilment been always observed in the past?

Partly because men refused to see it, as in the case of Christ; partly because no expositor, since the apostles, has used any absolute rule to govern his interpretations; but chiefly because it was written of all obscure prophecy from the destruction of Jerusalem “to the time of the end,” of full realization, that “*the words are closed up and sealed.*”

May we *now* understand it with certainty?

We may.

How?

By an infallible rule, which is a self-evident truth.

What is that rule?

A perfect coincidence of events with any legitimate interpretation of prophecy is infallibly a fulfilment; and such fulfilment inevitably coincides with the Divine meaning of the text—God being his own interpreter. *Fulfilment is to prophetic law what usage is to statute law.* Usage specifies the meaning of statutes by a uniform manner of applying them; and fulfilment is but the *usage* of the Almighty.

But these principles apply only to *fulfilled* prophecy: have you a rule for the future?

We have, but such rule is not required by our present argument.

But you speak of *legitimate* interpretations of prophecy: how do they differ from such as are *absolute*?

Just as two images differ from one. Figurative language is that kind which presents us with two or more images of thought at once. These images possess strong points of resemblance, and in prophecy are of frequent recurrence. Which of them is prophetic it is, often, impossible to ascertain from the text, and both of them by construction are necessarily legitimate. The future is certain to verify *one* of them, and sometimes *all*, and its decisions are not simply *legitimate*, they are *absolute*.

But how are we to ascertain what are, and what are not, the legitimate senses of prophetic law?

By interpreting this law according to those universal rules adopted in all courts of justice, and applicable to all languages.

What are they? We quote them from Blackstone:

“The fairest and most rational method to interpret the will of the legislator is by exploring his intention at the time when the law was made by *signs* the most natural and probable. And these signs are either the *words*, the *context*, the *subject-matter*, the *effects and consequence*, or the *reason and spirit of the law*.

“1. Words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar as their general and popular use. Thus the law mentioned by Puffendorf, which forbade a layman to *lay hands* on a priest, was adjudged to extend to him who had

hurt a priest with a *weapon*. Again, terms of art, or technical terms, must be taken according to the acceptance of the learned in each art, trade, and science.

“2. If words happen to be still dubious, we may establish their meaning from the *context*, with which it may be of singular use to compare a word, or a sentence, whenever they are ambiguous, intricate, or equivocal. Thus the proem or preamble is often called in to help the construction of an act of parliament. Of the same nature and use is the comparison of a law with other laws, that are made by the same legislator, that have some affinity with the subject, or that expressly relate to the same point. Thus, when the law of England declares murder to be felony without benefit of clergy, we must resort to the same law of England to learn what benefit of clergy is.

“3. As to the *subject-matter*, words are always to be understood as having a regard thereto, for that is always supposed to be in the eye of the legislator, and all his expressions directed to that end. Thus, when a law of our Edward III. forbids all ecclesiastical persons to purchase *provisions* at Rome, it might seem to prohibit the buying of *grain* and *other victual*; but when we come to consider that the statute was made to repress the usurpations of the Papal See, and that the nominations to benefices by the Pope were called *provisions*, we shall see that the restraint is intended to be laid upon such provisions only.

“4. As to the *effects* and *consequence*, the rule is, that

where words bear either none, or a very absurd signification, if *literally* understood, we must a little deviate from the received sense of them. Therefore the Bolognian law, mentioned by Puffendorf, which enacted 'that whoever *drew blood* in the streets should be punished with the utmost severity,' was held after long debate not to extend to a surgeon, who opened the vein of a person that fell down in the street with a fit.

"5. But, lastly, the most universal and effectual way of discovering the true meaning of a law, when the words are dubious, is by considering the *reason* and *spirit* of it; or the cause which moved the legislator to enact it. For when this reason ceases, the law itself ought likewise to cease with it."

The motives which prompted the writing of this work were purely Christian, patriotic, and philanthropic. First: the recent attacks of ethnological infidelity on the credibility of Scripture demanded a full answer. It is gravely argued by this new and interesting science, that "there were more *centres of human creation than one*;" or, to speak less elegantly and more plainly, it is asserted that nature teaches that originally there were more Adams than one; that God did not "make of one blood all nations of men for to dwell on all the face of the earth," but that only a few of them were "made of one blood." The argument is captivating, and, having the prestige of science and learning to sustain it, is beginning to result in skepticism and laxity of morals. Second: the patriotism of our people, and their love of this most glorious of all

lands, is yearly waning. The great cause of this disastrous decadence is the bitter and unphilosophic agitation of the slavery question. Europe and the North insist on the sinfulness or evil nature of Hamitic service, and claim that the *Higher Law* should be obeyed. They persist in asserting that their views of political duty are drawn from the Bible as the higher law, and that they are infallibly correct. This presuming course of hostility has rent the Churches, and threatens to dissolve the very temple of liberty itself.

By presenting the *only Divine basis for peace* on this question; the only basis on which peace can be obtained; and that on which tranquillity among all nations and races will *finally* repose, we hope to lead men to right thought and action. In a republican country, an invincible argument is often more potent for peace than victorious arms and conquering heroes. Though rivers of blood were shed, though the Union were rent asunder like a dissolving world, yet would not the slavery agitation cease, till it subsided calmly and for ever on the great principles of the Divine rights of races proclaimed in the law of Noah.

We propose to set forth, modestly as we may, the great points of these laws so plainly that all our countrymen may face them at once; and by becoming familiar with their philosophy, at length embrace, not only them, but also each other. Till then the Churches will agitate; till then the State must rock with coincident convulsions; *till then abiding peace is hopeless.*

Third. Our chief motive for writing is purely philanthropic. The Almighty purposes the elevation of all races of men, and his benevolence is not more enlarged towards Shem and Japheth than it is to the sons of Ham. His ways may not seem equal, yet such they really are: they are not those man would have pursued, yet "God's thoughts are not our thoughts, nor his ways our ways."

"He in the thickest darkness dwells,
Performs his work, the cause conceals;
Yet, though his judgments are unknown,
Justice and truth support his throne."

God's plan of elevating the Hamitic race to virtue, industry, and economy, is through the *humility of bondage*. And this being his plan, it is the only really feasible and benevolent one. To interrupt it, or to attempt its removal or modification before it has run its needful and natural and appointed course, is to injure the very persons we purpose thereby to assist. It is not philanthropic to sound the trumpet of the great Sabbath year before the antecedent and appointed years of labor are ended. God has appointed a specific time of rest. "Six days shalt thou labor," is his command, "but the seventh is the Sabbath (not of man but) of the Lord thy God; in it thou shalt not do any work." The law of labor is as benevolent, under the present constitution of things, as that of rest will be in another.

To change this order before a coincident change in man's moral character, would not only be useless, but actually misanthropic. These principles apply to Hamitic service and destiny. To exalt the race

before its preparation by suffering, is to secure the end without the use of the means; it is to show ourselves wiser than God, better than Grace, and more benevolent than Superintending Mercy. We therefore propose, in a limited degree, to unfold the philosophy of Providence over all races, and show that Hamitic service may be both wise and merciful; and that *Colonization in Africa* and *Hamitic bondage in America* are God's plan for ameliorating the condition of the Hamites, and the only feasible one to subject them to God's law of labor, and obedience to the gospel. By doing this we shall better the condition of the slave, and inspire new zeal in the advancing cause of emigration to Africa. Europe and the North are unwilling to admit that Hamitic bondage is merciful; and they question, and often bitterly denounce, not only the system, but its advocates. An ignoble *few* charge us with crime, dark and damning, and, assuming the God, consign us to hell and all its horrors. But their fury is as harmless as painted fire, and, being in the right, we marvel at their assumptions of vengeance and piety.

Their benevolence of heart we do not impeach. They would see the Hamites unloosed at this early stage of human progress, and think the result would be best not only for them, but for all the world. We believe far otherwise. We opine that it would detach the Hamitic race almost totally from the economy of both political and spiritual redemption; and be ruinous not only to its best interests, but

that it would also blast all races of men with a withering curse.

We conceive it would be against Divine right; that it would be at war with God's law and providence; and that, instead of being philanthropic, it would be the very essence of misanthropy. Obedience to God's law is the true pathway of benevolence to a servile race, and disobedience is alike sinful and harmful. The North must admit that "the creature was made subject to vanity, or bondage, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20.

They must agree that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The propriety of the curse on Adam and on Canaan they cannot ignore; and they must, also, consent that "in bringing many sons to glory it became necessary to make the Captain of our salvation perfect through sufferings." And with such admissions they must obviously perceive, owing to man's fallen estate, that these sufferings were *essential* to the crowning results. They cannot fail to notice that evil has never been permitted to visit the human race without necessity; nor can they deny that God's terrestrial curses are purely philanthropic when viewed in connection with the whole economy of man's recovery. "The curse causeless shall not come." Viewing, therefore, the servility of the Hamitic race, in its correlations to the whole world and to violated law, we hold, in accordance with their own

admissions, that it is philanthropic for it to retain its present relation to the world. Should succeeding ages make the Noachian law inoperative, through Hamitic *obedience* to the primeval curse of toil, and should the race, as such, cease to be barbarous and idle, then a corresponding change in its relations would be proper; but not till then. And how will that end be reached save through coercion? As it is purely philanthropic to coerce *voluntary* idlers to labor, so is it equally true of races as of individuals; and such philanthropy God demands. Seemingly it may be cruel, but really it is just and benevolent. We claim, therefore, to be *better* philanthropists than our opponents.

It may be philanthropic to emancipate and restore some individuals to Africa. Faithful men may be released from service here and sent to their native land to set the natives a wholesome example of obedience to the Adamic law, or to coerce their obedience; but thus much cannot be said of the negroes *as a race*. As such they would revert to original disobedience and barbarism. True love to the races of men consists in *enforcing* upon them conformity to God's political laws, not in emancipating them from such obligations.

The world is against the South and its institutions; but the South is the only true political friend the negro has on earth, and they who fight us fight against God. Our rock is the ancient promise, and God will preserve the right. He has given us Hamitic service as a boon of mercy, and we, in re-

turn, are to bless the servant with the knowledge of God. It is ours to preserve the gift and to enjoy it: it is ours to execute the loftiest part of the mission of grace. We are the repository of a sacred trust: we cannot betray it and be innocent. We may not detach the sons of Ham from the car of progress, nor cut them from the goal of humanity's glory. We cannot pay his expenses of travel; he therefore must *work his own passage* to an illustrious destiny. God is for those who are for his law, and the South is fulfilling a law promulgated. In this mission it is interrupted and opposed by many who assume *superior political holiness*. Will this hostility to God and the South be victorious, or will God prevail with his plan and purpose? Surely God "will divide and destroy their tongues," and the South obtain union and glory. When the Hamites were a burden, and the South, restless under the incubus, would have foregone the gift of Heaven, severing it from the flying train of human advancement, God then rebound the black and the white together by new bonds of wealth. He whitened the Southern fields with new and fleecy riches, and, vivifying our spacious vales with more than cereal plenty, he made the servant a useful tenant to the lord. Again: while but one in twenty of the South own slaves, and abolition at a single stroke might sever the interests of bond and free, yet, with a width of unanimity before unknown on earth, all have one mind to let the great relation stand. United in council and action, the South has exhi-

bited no traitor to her trusts, nor accepted any of the bribes of power. Surely such union must be of God.

The doctrines we present are those on which the South will win the palm of eloquence and the victory of debate. They must carry conviction to uncommitted neutrality, and enfeeble the strength of the open opponent. To spread them steadily and surely, shall our strength and our means be devoted. The generous and the patriotic will doubtless approve our course, and, as we stand a frank and conscientious opposer of the views of thousands in the North and in Europe, we are on this account entitled to their respect and courtesy as a gentleman. We love our country better than all other lands, and more admire its people. Fanatics there may be among us everywhere; yet, North and South, the large majority will listen to reason, and reciprocate the amenities due among citizens of a Christian and common land. Believing the slavery question can never be settled but by a full presentation of the facts on both sides among all the people, we ask the humble privilege of being heard for our cause. Surely *none* but *the impatient of truth* can deny the request. Either argument or arms must put the question to rest; and love and patriotism demand the exhaustion of the former, before we resort to the field of fraternal carnage. An admirer of the North, we laud the grandeur of its power and the glory of its people; but, a defender of the South, we have full faith in the Divine right of its institutions. That our argument may have audience with

the former, and acceptance with both, is what we could wish; and what, too, as the doctrine of God, we cannot but ardently hope. Should our style of expression be less elegant than that of romance, we would atone for any defect by its accuracy of logic, and its interest in facts: truth rather than beauty is the end before us. Coarseness shall not sully our pages, nor shall their dignity be impaired by a want of kindness and candor. Recrimination and censure—those first-cousins of slander—shall not mar our chapters, or roughen our periods. The spirit of a Christian, the courtesy of a gentleman, and the knowledge of a student, are far preferable to the bloom of rhetoric, the fire of wit, or the edge of sarcasm. A pupil of political economy, rather than of partisan creeds; of the laws of empire, rather than of municipal regulations; of critical argument, rather than of sophistry; and with a life equally divided between the North and the South, we claim freedom from sectional prejudice, partisan bigotry, and theological tyranny.

We are not unaware that thoughtless persons are often ready to discard all human duty taught through prophecy, as if this were a creditable course. But God's word is mostly prophetic. Prophecy is his favorite mode of instructing man. It is the only true exponent of primordial law the world enjoys; its verification decides God's meaning with infallible precision, and demonstrates the truth of revelation with the force of axiomatic truth, while its logic is as easily comprehended by the slave as by the king. Prophecy and fulfilment are God's two

witnesses proclaiming his law. The one stands on the mountains of ancient vision and utters the truth of Prescience, while the other attends the march of Deity, and, with reëchoing thunder, repeats the counsels of his will to every age and to every land. The pilgrimage of the future may be dim with clouds, but the furrows of God's chariot-wheels are open wide along the highway of the past. To coming years we look with awe and hope; to those of the past with instructed humility. Men may be fools for claiming *specific* knowledge of futurity: they are but silly if they despise the prophetic lessons of other years. There is nothing in prophetic study to compromise the dignity of either the statesman or the scholar; for Divine wisdom proposes its most valuable lessons in prophetic records.

It cannot be asserted that we learn nothing accurately from prophecy, for Prescience positively asserts the contrary. The odium beclouding the conceited expounder of minute events to come cannot attach to the expositions of God in history. *Pre-vision*, in *human* seers, may be contemptible, but the study of God and duty from realization is alike useful and sublime. In opposition to inane speculation, there is "*a more sure word of prophecy, whereunto ye do well to take heed, as to a light that shineth in a dark place.*" Such prophecy man may not revile; its light is illustrious, and its law the sum of duty. It is the *only unanswerable proof* God has given to the world of the inspiration of the Bible. To deny its claims is to ignore the very essence of Divine revelation, and discard all obliga-

tions to Heaven. Through such prophecy the apostle may sway the multitude; the senator control the councils of empire; and by it God will be obeyed and understood among all nations.

To reject truth because it is developed by the verification of prophecy is to despise the most certain and godlike demonstrations of Omnipotence. It is to repudiate absolute accuracy, and to condemn the very Omniscient. To the precision of the argument and the certainty of its conclusions, we earnestly invite the attention of Christians and infidels, statesmen and scholars, nations and races. The theory is either absolutely true or totally false, and none can say truthfully that they cannot understand it. It is presented in plain English, and "the wayfaring man, though a fool, need not err therein." It demands acceptance or rejection: the assertion of incapacity to decide its truth or falsehood is rather the modest attempt to evade a manly expression of judgment, than a real persuasion of intellectual impotence. The fulfilment of prophecy can be seen as clearly as any thing else, and when its proofs appear, we are under a Divine obligation to avow our belief in them, and in the inspiration of the Bible through them; all else is *wilful infidelity*.

If it be objected that we have interpreted Greek and Hebrew a shade differently from the "common version," we answer that we have done so *lawfully* and *unanswerably*. Nay, we assert that no *verbal* criticism of the Bible can be made with perfect justice or accuracy without a knowledge of the languages in which the Bible was written, such as Greek,

Hebrew, and Chaldee. No general translation can ever *be* made which will give every shade of meaning pertaining to the original words; because the words of no two human languages are perfectly synonymous. Where certain subjects in the original text are *often repeated*, as are the great practical *doctrines* and duties of mankind, accuracy of translation is easy and certain; and in these respects our common translation is, perhaps, as good a one, generally speaking, as can be expected, or as is desirable. But where subjects are mentioned but once or twice, the common translation is likely to be imperfect. Where historic and scientific facts are involved in the original, it is often utterly impossible to determine what are the exact meanings of the inspired writer, until the investigations of nature and of history, from age to age, enable us accurately to understand them. The textual terms, in such cases, have more than one meaning, and to translate but one of them, and affirm, without certain knowledge, that such one is the true and *only* meaning of inspiration, is the very acme of presumption. We attain to the full knowledge of revelation, as we do of nature, progressively. The essential doctrines of *repentance* and *faith* are taught too clearly at the beginning to admit of doubt; but there are other doctrines, less important at the first, whose perspicuous meaning was intended to be discovered in full, only as humanity advanced in the great march of improvement. Of such truths involved in the original text, no reliable translation can be made until *investigation* unmistakably desig-

nates what they are. Translations of such texts may be made before investigation decides their true sense; but such can scarcely be *absolute*, and possess no canonical obligation. For instance, in Acts xvii., the common version renders the words of St. Paul in a literal manner, and one by no means instructive. Of the races of men it says, "God hath *determined the times before appointed.*" This language involves scientific and historic facts, but it is so ambiguous, and so involved, as to leave no clear idea of the apostle's meaning. By giving it another and equally literal construction, it teaches that God set climatic lines between the races at the time the earth was divided to the races. Other examples might illustrate the same principle, but this will suffice.

We claim for our interpretations no *absolute* correctness, but simply legitimacy; we settle their *absolute* correctness by nature and history. All objections to our argument, on the ground of occasional nonconformity to the common version in *scientific* matters, is rather *quibbling* than *reasoning*. Our construction accords with that of the very best Hebrew and Greek lexicographers, and this fact will sustain it as *legitimate*, in opposition to either ignorance or partisan cavilling.

We have taken occasion often to repeat the same thought where it was either new or important, in order to fasten it easily upon the memory: this may suggest occasional tautology, but is excusable, because needful. To appreciate the argument fully, let the *two parts* of the work be fixed antithetically

in the mind, together with each link of the whole chain, in consecutive order. This may be done by frequent consultation of the whole, as mapped in the copious index.

With our objects, and our plan and principles of argument distinctly in view, the reader may pass intelligently to the whole subject, and easily decide for himself, without a dictator, whether the theory is true or false.

DOMINION.

PART FIRST.

TEXTUAL INTERPRETATION OF THE WORLD'S POLITICAL CONSTITUTION.

ACCORDING to our principles, the absolute meaning of the Noachian code of law is to be ascertained by two modes of coincident interpretation—the textual and the judicial or providential. We therefore appropriate the first part of our work to textual interpretation, in order to ascertain all the legitimate senses of the written law. Having performed this task, we devote Part Second to an exhibition of Divine verification.

Here we would again have it clearly understood, and re-impressed, as to what we mean by a *legitimate interpretation*, as distinct from an absolute one. Almost every term in every language has more than one definition; and when such term is wrought into a sentence, it is often impossible to tell, even from the context, which of its senses the writer intended to convey. From this ambiguity in terms arises most of the obscurity attaching to figurative prophecy. A *legitimate* interpretation of a prophetic text is, therefore, such sense or senses as are in accordance with the figurative lexicographical definitions of the words used. To ascertain absolutely which of these senses is the one Divinity intended to convey, we must await his decision in fulfilment; for fulfilment will coincide only with that sense of the text in which God intended it should be understood.

CHAPTER I.

THE GREAT DISPENSATION OF POLITICAL LAW.

THREE universal dispensations of Divine law have been given to the world. The first was delivered to Adam; the second to Noah and his family; and the third to the apostles. The law of Christ was to be proclaimed by his disciples, "*to every creature*"—it was a dispensation altogether spiritual. The code of law dispensed to Adam was both spiritual and political; and from him, as a federal head, it easily descended to all his posterity. The dispensation to Noah and his family, the second head of the world, naturally spread with their descendants—it was entirely political.

Another dispensation—a *typical one*—was given to the Hebrews, and limited to them. Its enactments, unless incorporated in one of the three greater codes, have no binding force upon aliens to the Hebrew stock. As a great illustration of the universal plan and principles of the world's political and spiritual law and redemption, it is miraculous, sublime, and eminently instructive.

The Adamic dispensation is double, and embraces objects of two kinds. It consists of that code of rights and duties proclaimed before the fall, and that delivered immediately afterwards. By the first, man was invested with dominion over all terrestrial creatures. His political duty was to till the ground; to dress and keep the native growth of vegetation; to multiply his species, and to develop all the resources

of nature. He had a right to paradisiac comforts and to the tree of life.

By the second code, all of the first that was not repealed remained in force. The right to life and comfort was repealed, but the obligation of tillage, of multiplication, and of dominion were not. The earth was still to be filled and subdued, through painful toil; but man was still its lord. This law is against all idleness, whether of individuals or of races. It ignores barbarism; and is violated by a savage life. The penalty for violation is annihilation or *compulsory obedience*. The Noachian dispensation—its era of promulgation extending from the flood to the dispersion—prescribes the political relations of the whole world. To the universality, perpetuity, and political nature of this code we invite special attention.

SECTION I.

THE NOACHIAN CODE ENTIRELY POLITICAL.

THE Noachian dispensation was purely political. This is inferable from the class of objects to which it mainly applies. These objects were altogether temporal in kind. They were material, animal, and social; beyond these the law has no application; it does not even mention the future or spiritual world. It regulates the seasons, or climates; subjects beasts, birds, and fishes to the will of man, bestowing upon him a Divine right to their services or lives. It forbids the use of blood, and demands, of all political powers, the capital execution of murderers, whether men or beasts. It assigns servility to the Hamitic race; and confers political exaltation on Shem, together with the specific blessing of Hamitic service. It elevates Japheth finally to supremacy over Shem,

and adds the social favor of a menial people. A code of law relating thus to terrestrial matters only, is properly political, and political only. In this dispensation should be included the law of the Almighty dividing the earth to Noah's family, in the days of Peleg. As a new code—being instituted at the reorganization of the world at the flood—it becomes the Divine *political* constitution of all nations. Its provisions are imperative. They must be obeyed. Neglect or disobedience will incur the penalty of the law-giver, and endanger the peace and the stability of nations. Neither ignorance of its existence nor of its meaning can be plead in extenuation of neglect. Either wilful or involuntary transgression will alike attract the self-executing curse. Political powers must both know and conform to it, or meet with a signal overthrow. God reigns, and his law will be his rule of action; and also that of the world. He will enforce its observance upon national legislation, as essentially primordial.

SECTION II.

UNIVERSALITY OF THE POLITICAL DISPENSATION.

It is obligatory upon all men, and in all ages. The appellatives "you," and "man," used by the text, are universal terms; multitudes are intended by them. Japheth, Canaan, and Shem are figures of speech, comprehending the whole family of mankind. No part of the human race is exonerated from obedience; not an individual is excepted: the Hamites, as well as the posterity of Shem and Japheth, are involved in the distribution of rights and condition. These positions, though mere truisms, are yet of great importance

in forming a just estimate of the true intent of the Divine enactments.

All nations, and especially our own country, are under positive obligation to conform to them. The peace of the world, and the harmony of our own jarring states, will never be secured without direct obedience to the express charter of the Almighty. The sooner all parties turn attention to it, the earlier will they reach the goal of millennial promises.

SECTION III.

PERPETUITY OF THE POLITICAL CODE.

THE jurisdiction of the Noachian dispensation extends from its institution to the close of time. This truth is alike clear and incontrovertible.

1. A Divine dispensation of law is a legislative act of the Divine government. All such acts or decrees are of binding obligation until repealed. A repeal of law, to be obligatory, must be not only a legislative act, but must also be as explicit as was the original publication of the law repealed. Were this position incorrect, men could never know when they were under Divine obligation to a given law. But no such repeal of the Noachian law ever having transpired, the conclusion is irresistible, that it is still obligatory upon all the world.

2. A new dispensation of Divine law does not necessarily repeal or annul the laws of an antecedent dispensation, no rule to that effect being found in the sacred canon. New statutes enacted by national legislatures at successive sittings, do not necessarily imply the abrogation of law published by a preceding session. If repeal occurs, it does so in a formal

way, and is promulged with a perspicuity and dignity alike intelligible and impressible. That the Hebrew typical dispensation is, as a code of law, repealed, is well known; but its repeal was formal and sublime. It was published by Christ with his dying breath, and universally by the apostles in the most precise and emphatic terms. This example confirms, then, the position assumed—that a dispensation is obligatory until explicitly and formally repealed.

3. A new dispensation of law adds new obligations, just as national legislation adds new requisitions to existing ones. The Noachian code added some obligations to the Adamic, repealing, in part, some of its provisions. The Christian dispensation repealed nothing from either, but added much to both. That the first dispensation is still operative is daily seen in the *law of death*; in the social position of *woman*, (man being her political representative;) and in the toilsome and painful life experienced by even those most favored with prosperity. That the second code is also still prevalent, is witnessed in the perpetual roll of seasons; in the use of animal food; in the subjection of beasts of burden; in a universal execration and execution of murderers; in the exaltation of the Japhetic race; in the mediocrity of the Shemitic; and in the general servility of the children of Ham.

The statutes of these dispensations are, indeed, so permanent as to be often called the laws of nature.

4. This code of law was to be coeval with the three races into which the family of man was divided; and their limitation was, “while the earth remaineth.”

To this view of perpetuity, it is objected by philanthropy, that the gospel law of love necessarily abrogates the caste of political distinction created by the Noachian code. We reply, that the *law of love* is expressly asserted to be the very principle upon which this division into caste is based; for the

law of love, said Christ, "is the law and the prophets." It was impossible for God to institute a regulation of inequality among races inconsistent with the law of love—"for God is love." The objection is further nugatory, because it opposes a regulation existing in nature, and one as much a law of nature as is the law of the seasons, or as the adaptation of man to animal food, or of cattle and carnivora to their natural aliment. To assert that Christ repealed the Noachian constitution, is to affirm what is not true: he never abrogated it; his mission had no reference to its repeal till Christianity reached its goal. True, the "law and the prophets were until John;" but the Noachian code was included in neither of these terms. They had a specific meaning and application; they were a descriptive appellation of the laws and prophecies given under the Mosaic dispensation alone. As far as the law was typical of Christ and Christianity, it was abrogated, because the type was lost in the thing typified; but of no other law did Christ make any repeal. He "came not to destroy the law, but to fulfil." Where law was typical, he fulfilled it, and it vanished; where it was not, he left it intact and obligatory. Christianity, as a universal spiritual system of law, was not organized to fill the place of a universal and antecedent code of civil law. It came to sustain it, rather than to annul it: it was the *Jachin* column reared by the side of *Boaz*, to support the arch of the temple of human emancipation. If a law is not void without reason, nor abrogated till repealed—if it exists in nature's framework, and in the records of antiquity, then has not Christianity annulled the code of Noah, nor released nations from its requisitions. The Noachian law could not have been fulfilled in the days of Christ; for the "persuasion," or Christianization of Japheth had not then transpired. Japheth had not yet possessed "the wilderness of Shem;" nor Canaan

been his servant "*after*" such possession. Dreamers may lightly talk of vanished law and perished obligations, but Noah's code is not a faded vision, nor his words an old inanity. Strong in majestic power, they make the nations bow, and prove their sovereign claims to homage by their relentless and perpetual sway. Universal in their application, they are as permanent as they are omnipresent, and they will endure as long as time; and being applicable expressly to terrestrial objects, they are political rather than spiritual. Hence, the dispensation of Noah was a permanent and Divine political constitution.*

* Blackstone says, "One part of a statute must be so construed by another, that the whole may (if possible) stand. But a saving totally repugnant to the body of the act, is void. Where the common law and statute differ, the common law gives place to the statute, and an old statute gives place to a new one; and this upon a general principle of universal law, that '*leges posteriores priores contrarias abrogant*:' consonant to which it was laid down by a law of the twelve tables, at Rome, that '*quod populus postremum jussit, id jus ratum esto*.' But this is to be understood only when the latter statute is couched in negative terms, or where its matter is so *clearly repugnant* that it necessarily implies a negative."—Were the Christian law a different one, *elementarily*, from the Hebrew and Noachian law of love, then it would repeal all their laws of love.

CHAPTER II.

DIVINE POLITICAL RIGHTS.

"Cursed be Canaan: a servant of servants shall he be unto his brethren."

"Blessed be the Lord God of Shem, and Canaan shall be his servant."

"God shall enlarge Japheth; and then he shall dwell in the tents of Shem; and then Canaan shall be his servant."—*Hebrew text.*

THIS law divides the human family into three great branches. It assigns to each branch a differing political condition; it institutes political caste; it ordains Hamitic bondage; and is the only existing charter of Divine political rights. It is not a mere prophecy, it is a Divine law; it confers rights, and abstracts them; it blesses and curses, fulfilling what it bestows or denies. It appoints final supremacy to Japheth, mediocrity to Shem, and servility to Canaan.

On the subject of Divine rights we take the following positions: 1. An *apostate* race has no Divine political rights by nature. 2. A Divine blessing conveying property or condition confers, also, a Divine right to possess and enjoy such property or comfort. 3. A Divine curse takes away antecedent rights, and imposes additional evil. 4. Diversity of political right and condition is in accordance with the law of love.

SECTION I.

RIGHTS OF AN APOSTATE RACE.

A RACE in rebellion against a lawful government has no rights under such government. Having committed treason against the state, it has, thereby, forfeited all *original* rights. The human race has apostatized. It is in rebellion against the Divine government, and consequently has no primordial prerogatives of Divine right. *All of rights men now enjoy are derived from some Divine deed of gift.* The right to live; the right to possess the earth; the right of property in animals; all political rights; and the right to secure spiritual salvation, are all particular gifts, not of nature, but of grace—given under the reign of grace. If either men or races of men claim political equality of right with each other, it devolves upon them to show that such immunity is conveyed to them in some specific and direct charter of rights. Revelation is the only standard of right to which they can justly appeal. If this authorizes the claim, then the world must admit it; but if not, the world is under no such obligation. That God has granted to all men an equal right to salvation in heaven, is clearly revealed; and that he has denied a political horizontalism of right and condition on earth, is equally as clear; the law is as explicit in the one case as in the other. Claims to political equality in this world, on the ground of spiritual equality of right in another, is a non-sequiter. "My kingdom is not of this world," is a sufficient intimation to all wailing plaintiffs, that a title to one planet is not necessarily a passport to the political prerogatives of another. The race descended from Noah was divided into three permanent castes, and receiving no deed to political equality, they cannot claim it.

SECTION II.

RIGHTS CONVEYED BY A DIVINE BLESSING.

A DIVINE blessing is a promise of special favor. It conveys to the recipient a Divine right in and to the thing pledged, and at the same time insures its reception. We repeat it, *a Divine blessing conveys a Divine right* to the blessing pledged. If this be not true, then the subject blessed enjoys that to which he has no lawful claim, and God, as the donor, transcends his own rights—things palpably absurd. It will then follow that a political blessing conveys with it a right both to the gift and to its enjoyment.

Again, in the conference of a blessing upon a particular person or race, all those *not mentioned* are excluded. In other words, *negation is exclusion*, since one person cannot claim, of Divine right, what is specially promised to another. To enforce these propositions, we adduce pertinent examples.

1. *Esau's negation.* In Isaac's blessing of Jacob, Esau is not included, and this negation, according to Isaac's own assertion, placed Esau in the relation of a political inferior to Jacob. He said to Jacob: "Let people serve thee; let nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be he that curseth thee; and blessed be he that blesseth thee." If this blessing did not, in Divine right, confer superiority on the race of Jacob, it can be said to confer nothing whatever. And if Esau's negation does not imply his exclusion from the privileges of Jacob, then Jacob cannot be esteemed as blessed. Esau did indeed receive a blessing: "Thy dwelling shall be the fatness of the earth," said his father; but even this did not exalt him to his brother's rights

and dignity, for his father added, "Thou shalt *serve* thy brethren."

2. *Negation of Israel.* A second case both of exclusion and of cursing by negation is seen in Judah's blessing. Jacob said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." By this, nationality was conferred upon the house of Judah, till the first Advent. The other sons not being mentioned in the promise, were neither necessarily to share in its honor, nor to abide till the coming of Christ. Confirmation of a curse by negation is also afforded in the realization of this very blessing, for the ten tribes went into captivity, and were dispersed among the Gentiles for centuries before Judah's nationality was annihilated. The captivity and dispersion were a political curse, and were such by negation from Jacob's blessing.

3. *Negation of the heathen.* A third example, establishing the same principle, is seen in Balaam's blessing on Israel. This benediction is recorded in the twenty-third and twenty-fourth chapters of the book of Numbers. By it, Israel was exalted to political supremacy over all nations. Other people being unmentioned in it, were all excluded from its honors—they were to be Israel's subjects. The Israel of Christ was that to which Balaam's prophecy specially referred. Its political eminence was to be unrivalled; it, and it only, was to hold the sceptre of the world—not the Gentile nations.

Further examples are needless to sustain a position so obviously true. A Divine blessing is evidently a Divine *deed of gift*. A deed conveying property, does so to the *names therein specified*, and to no others—negation being equivalent, in all such cases, to absolute exclusion.

From these citations and illustrations, it is perspicuous

that a Divine blessing conveys specific rights to the recipient, and denies them to all others, not thus *expressly* blessed.

SECTION III.

A DIVINE CURSE IGNORES ORIGINAL RIGHTS.

THE original curse on the woman took away not only her primal comforts, but also the right to them. The curse on the man took away primitive ease, and also the right to it; it denied a way to the tree of life, and the right to it. The curse on Cain annulled his former relation to society, and the right to it. The curse on Israel deprived it temporarily of Canaan, and of a coëval right to it; and, finally, the curse on the impenitent, will not only exclude them from heaven, but annihilate all title to it for ever.

Curses may be either conditional or absolute, yet, when inflicted, their limitation is always perspicuously proclaimed by the imposing power. They are either correctives or penalties. They are intended either to reform the subject, to stand as warnings, or to repay the criminal the wages due his guilt. They are not the ebullitions of passion, but wise and merciful laws in the economy of redemption—"The curse causeless shall not come."

To conclude: The sum of our positions, then, is that man, by *nature*, has now no political or spiritual rights; that such rights are obtained only from a Divine blessing formally revealed; and that a curse ignores the right to antecedent blessings. With the principles of this and of the foregoing chapter in view, we proceed in their application to the rights of the three great races of men.

CHAPTER III.

DIVINE RIGHTS OF THE HAMITIC RACE.

חם, (HM,) SECOND SON OF NOAH.

"Ham is the father of Canaan."

"Cursed be Canaan: a servant of servants shall he be unto his brethren."

IN the Divine apportionment of condition and rights to the three great races, the family of Ham was alone unblessed. But it was not only not blessed; it was, in addition, the subject of a Divine curse. It was cursed with servility. It was made a servant to two masters—a servant of servants—a scullion in the cuisine of nations. Deserving philanthropy has, as we suppose, erringly assumed that Canaan does not represent the family of Ham. But waiving that issue, for the present, we will consider the legal rights of the race without reference to any specific curse.

SECTION I.

NEGATION OF HAM.

IF the term Canaan denotes only his personal descendants, as Shem and Japheth stand for theirs, then, three-fourths of one race are unmentioned in the political dispensation. The inquiry, then, is natural as to the destiny of this unmentioned portion. On the supposition that it is passed by in silence, the following conclusions are inevitable: 1. All mankind being under an original curse of toil, and no repeal

being expressed in favor of the Hamites, they are still under the original or first curse—they occupy the political level of the antediluvians. 2. The Hamites, being unblest in the benediction of Shem, do not possess equal Divine rights with Shem's descendants. 3. As the Shemites have neither the rights nor condition inherent in the blessing of Japheth, so neither have the Hamites any such Divine rights. Negation being actual exclusion from right, and appellatively Ham being altogether unmentioned in the prophetic law, he has no more claim to the political position of Japheth, nor to the honors of Shem, than had Ishmael to the blessing of Isaac; or Esau to the blessing of Jacob; or Reuben to the blessing of Joseph; or Moab to the blessing of Israel. The relation which the Hamites hold to both Shem and Japheth is, therefore, that of an inferior to two superior races, or that of the *apprentice* to the *fellow-craft* and to the *master mason*. Their rights and condition may be observed forcibly by contrast. Shem was blessed of the Lord God: Ham was unblest.* Shem was blessed with a race as his servant: Ham had no bondman. Japheth was to expand: Ham by name is unseen on the prophetic map of time. Japheth was to reign over Shem: Ham had no authority. Canaan was to serve Japheth, while Ham had no promise of relief from the primeval curse of toil. Let such as reject a general Divine curse on the Hamitic race, and insist on his political equality of rights, explain why his name is ignored in the conference of political glory; let them show that negation is not exclusion; let them exhibit one single prophetic promise of *political* equality to the race of Ham; let them deny that man is condemned for sin, and that all his original rights are thereby forfeited; let them give one reason why God may not make one vessel to honor and another to dishonor; and then, and not till then, may they

assert, with propriety, the equal political rights of all mankind. In ignorance of God's wisdom, men may contradict, evade, and deny the negation of Ham in the book of political promise, but God's truth is not dependent on human faith or on finite understanding. The negation of Ham stands forth, in revelation, in awful significance of evil; while history, reporting the interpretation of prophetic silence, declares that bondage, degradation and infamy have been the actual lot assigned, by Providence, to the Hamitic world. Does God reign? Does a sparrow not fall without him? Are "the powers that be ordained of God?" If so, then is the bondage, the inferiority, and the general humility of the Hamitic race, ordained of God; then do God's ways assert the meaning of Hamitic negation, from the days of Noah to the era of Washington.

"Shall there be evil in the city, and the Lord hath not done it?"

 "For ever firm his justice stands,
 As mountains their foundations keep;
 Wise are the wonders of his hands;
 His judgments are a mighty deep."

The legitimate interpretation of Hamitic negation is inferiority: the prophetic interpretation is inferiority and slavery.

But the question of Hamitic rights and condition is not left to the decision of a simple negation. A definite curse is inflicted on his race—a curse whose general character assumes the color of servitude. As the argument upon this point is an important one, we devote to it an entire section.

SECTION II.

CANAAN, FOURTH SON OF HAM.

Canaan represents the race of Ham.

“Cursed be Canaan: a servant of servants shall he be to his brethren.”*

1. WE affirm that the term Canaan is used by a figure of speech for all the Hamitic race.

2. That the curse pronounced vicariously on him, ignores all right of the Hamitic race to political equality with the descendants of Shem and Japheth.

3. That this curse involves alike the *general inferiority* of the Hamitic race, and its *specific condemnation* to the *lowest degree of political servility*, consigning it either to national or personal bondage, or to both, “until the times of restitution of all things, which God hath spoken of by all his holy prophets since the world began.”

To obtain views precisely accurate on controverted points, we must first definitely ascertain the full meaning of every term involved in them. Let us then define the words of the text carefully, elaborately, justly.

Paragraph I.

DEFINITIONS OF TEXTUAL TERMS.

“*Cursed be Canaan.*”—A curse, by authorities, is defined as follows:

(1.) “To curse, is to imprecate evil upon; to call for mischief

* The Arabic version reads, “Cursed be Ham the father of Canaan.” Dr. A. Clarke thinks this is a gloss. We entirely concur in this opinion. But this rendering shows decidedly that the ancients understood the curse as applicable to all the Hamites, as well as to Canaan.

or injury to fall upon; to execrate; as, 'Thou shalt not curse the ruler of thy people.' Ex. xxii. 'Bless, and curse not.' Rom. xii. 'Curse me this people, for they be too mighty for me.' Num. xxii.—(2.) To subject to evil; to torment with great calamities.—(3.) To devote to evil."—WEBSTER. "Curse, in Scripture language, signifies the just and lawful sentence of God's law. God denounced the curse against the serpent, and against Cain. The Divine maledictions are not merely imprecations; nor are they impotent wishes; but carry their effects with them, and are attended with all they denounce or foretell. They are not the consequences of passion, impatience, or revenge—they are predictions."—ENCYCL. R. K. "Behold, thou art cursed from the earth. When thou tillest the ground, it shall not henceforth yield to thee her strength: a fugitive and a vagabond shalt thou be in the earth. And the Lord set a mark upon Cain." Gen. iv. "Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. xlviii. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth the city of Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Joshua vi.

The general sense of a Divine curse is, therefore, according to lexicographers, theologians, and Moses especially, that of an *evil estate*, or a constant condition of *inferiority* to other people.

Second: A servant of servants.

(1.) "A servant is a person that attends another for the purpose of performing menial offices; or one who is employed by another for such offices, or for other labor, and is subject to his command. The word is correlative to master. Servant differs from slave; as the servant's subjection to a mas-

ter is voluntary, the *slave's* is not. Every slave is a servant, but every servant is not a slave.—(2). In *Scripture*, a slave; a bondman; one purchased for money, and was compelled to serve till the year of jubilee; also one purchased for a term of years.”—WEBSTER.

(2.) SERVANT. “This word, in *Scripture*, generally signifies a *slave*; because among the Hebrews and neighboring nations, the greater part of the servants were such, belonging absolutely to their masters, who had a right to dispose of their persons, goods, and, in some cases, of their lives. Sometimes the word merely denotes a man who voluntarily dedicates himself to the service of another. The business of servants is to wait upon, minister to, support, and defend their masters.”—ENCYC. R. K. (3.) The Mosaic sense of the term is more important than any other, since Moses is the author using the word in the text under consideration. We find in the twelfth of Genesis, that Moses, invoicing Abram's property, says he had “sheep and oxen, and he-asses, and *men-servants*, and *maid-servants*, and she-asses, and camels.” In the fourteenth chapter he says, Abram “armed his *trained servants*, *born* in his house, three hundred and eighteen.” In the sixteenth chapter he says, “Sarah took Hagar, her maid, the Egyptian, and gave her to her husband to be his wife; and her mistress was despised in her eyes; but Abraham said: Thy maid is in thy hand; do to her as it pleaseth thee. . . . And the angel of the Lord said: Hagar, Sarai's *maid*, whence comest thou? And she said, I flee from the face of my *mistress*, Sarai. And the angel of the Lord said unto her, Return to thy *mistress* Sarai.” “And Sarai said unto Abraham, Cast out this *bond-woman* and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac.” Gen. xxi.

In God's covenant with Abraham, he gives this order:

“He that is eight days old shall be circumcised among you : every male child in your generations : he that is born in the house, or *bought with money* of any stranger, which is not of thy seed. He that is *born in thy house*, and he that is *bought with money*, must needs be circumcised.”

Again, Moses says : “The *servant* took ten camels of the camels of his *master*, (for all the goods of his *master* were in his hand,) and departed.” Gen. xxiv. 10. And, again, he says : “They *sold* Joseph to the Ishmaelites for *thirty pieces* of silver. . . . And Potiphar, an officer of Pharaoh, *bought* him of the hands of the Ishmaelites, and he made him *overseer* over his house ; and all that he had he put in his hand. And he left all that he had in Joseph’s hand ; and he knew not aught he had, save the bread which he did eat.”

In that important constitution, THE DECALOGUE, among those subject to the law of the land, and required to obey it, Moses enumerates sons, daughters, strangers, cattle, *men-servants*, and *maid-servants*. Immediately following the decalogue, we find the following law regulating Hebrew bondage : “If thou *buy* an Hebrew servant, six years shall he *serve*, and in the seventh he shall go out *free* for nothing. If he came in by himself, he shall go out by himself ; if he were married, then his wife shall go out with him. If his *master* have given him a *wife*, and she have borne him sons or daughters, the *wife* and *her children* shall be *his master’s*, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free ; then his master shall bring him unto the judges : he shall also bring him unto the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall *serve him for ever*.” Exodus xxi. Again, the law said that a *bond-maid*, “not at all redeemed

nor *freedom* given her," should be scourged, but not *put to death*, because she was not *free*. Lev. xix. Again, the law asserts that Hebrews shall not become *bond-servants*, but "Both thy *bond-men* and thy *bond-maids* which thou shalt have, shall be of the *heathen*, that are round about you; of them ye shall *buy bond-men* and *bond-maids*. Ye shall take them as an *inheritance* for your *children after you*, to inherit them for a *possession*; they shall be your *bond-men for ever*." Lev. xxv. Again, the law said: "If a man *smite* his servant or his maid with a rod, and he die under his hand, he shall surely be punished. *Notwithstanding*, if he continue a day or two, he shall not be punished; for *he is his money*." Exodus xxi.

According to Moses, there were three kinds of personal servitude: 1. The voluntary. 2. The temporary or Hebrew slave. 3. And the bond or permanent slave, either born to the master or bought by him with money; the bondman was "*the possession*" of the master. According to all authorities, the term servant denotes one bound to obey a superior; this is the *generic* sense of the word.

As a genus comprises all the species possessed of its generic attributes, it follows, by an inexorable law, that a curse of servitude will include under it *every species of menial employment*, unless it designates some specific kind of servitude. But the curse on Canaan makes a clear specification. He was to be cursed generally, and one part of his curse was that he should be, not simply a servant, but "a servant of servants to his brethren." This, therefore, limits the servitude ordained, to that of the lowest grade known among men.

Whether this was to be national or personal, voluntary or bond, is not specified; but as these are generically comprehended under the general terms, "Canaan and servant of

servants," they may all be legitimately understood as intended.

Any attempt to restrict the meaning of the word to that of simple *inferiority*, will prove a herculean task—the task of assigning a limit which is neither imposed by the text nor verified by events.

Third. A servant of servants shall he be unto his brethren. The brethren mentioned are Shem and Japheth. This might be admitted without controversy, were not some objectors disposed to contest every inch of ground on which rests such an extraordinary grant of service. We give below a few reasons for the correctness of our position. 1. It is not rational to suppose that Canaan was deeded over to his three personal brothers, Phut, Mezer, and Cush, for his father's crime. Again: Prophecy, in its fulfilment, ignoring such an application of the text, shows its absurdity. 2. An uncle and a nephew, as were Shem and Canaan, were by Moses commonly esteemed and called brethren. In proof and illustration, we adduce two parallel cases: 1. "And Abraham said unto Lot, Let there be no strife, I pray thee, between *me* and thee, between my herdmen and thy herdmen; for *we be brethren.*" Gen. xiii. 2. "And Jacob told Rachel that *he* was her *father's brother*, and that he was Rebekah's son; . . . and Laban said, Surely thou art bone of my bone, and flesh of my flesh; . . . and Laban said unto Jacob, Because thou art my brother," etc. Gen. xxix. In these instances, Abram was in modern parlance uncle to Lot, and Lot was his nephew: Laban, also, was uncle to Jacob, and Jacob was Laban's nephew; yet Abram called Lot his brother, and Laban reciprocated the title with Jacob. The blood-relationship obtaining between Canaan, Shem, and Japheth, being precisely that existing between Lot and Abram, Jacob and Laban, the parallelism of cases fully au-

thorizes the application of the term brethren to all three persons mentioned by Noah; or to Shem, Japheth, and Canaan. 3. The text, itself, shows that Canaan was spoken of as the brother of Shem and Japheth. For after stating that Canaan should serve his brethren, it asserts that he should serve both Shem and Japheth.

Fourth. Ham is the father of Canaan. The name of Canaan in the curse is not used literally, but as a metonymy—a literal sense being totally incompatible with reason. This metonymy—or one name for another, or a part for a whole—denotes either his own posterity, or that of his father; it may stand for either, since nothing in the text limits the figurative sense of the name to Canaan's own family.

As this plain truth is often called in question, the following thoughts are offered in its confirmation. Mark well the issue proposed: it is, that according to the laws of speech, the term Canaan as a figure *may* stand for all his father's house—a part for the whole, one name for another.

We do not now say that this is its *absolute* signification, but simply affirm that such an interpretation and application of the word is as *legitimate* as any other. Our reasons for this view are principally as follows: 1. *Prophetic history.* The law of Noah is prophetic as well as statutory, and is a vast outline history of the world. If, then, Canaan does not stand for the Hamitic race, this prophetic history is imperfect. But such a supposition is at once irrational and improbable, there being no good reason why *three-fourths* of Ham's family should be unnoticed, when the history of all other races is given. Such exclusion from notice would also tacitly exclude them from all part in a dispensation of law universally comprehensive: a law over all, including all, and obligatory upon all.

2. *Adoption of Canaan.* It is by no means impossible that Canaan was adopted by Noah as a son, instead of Ham. That Ham's vile deportment toward his father changed their relations; that he no longer enjoyed a place in the affections of Noah; that he ceased to enjoy a filial place in the family circle; that he was a source of shame rather than of pleasure, is a natural if not a necessary inference from the sacred narrative. God's law places the disobedient and unnatural child in the attitude both of a foe and a criminal; as one not only unworthy of parental affection, but as execrated, and dismissed from civil society, and from the parental household.

Moses says: "The nakedness of thy father thou shalt not uncover, that the land spew you not out also when ye defile it, as it spewed out the (Hamitic) nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people." Lev. xviii. "Every one that curseth his father or his mother, shall surely be put to death." "Cursed be he that *setteth light* by his father and his mother." Lev. xxvii. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. xxx. Such curses for filial dishonor, imply the full abrogation of all moral relations of father and child.

It may then be safely assumed that Noah's relation of paternity, in its superior kind, was changed toward Ham after the transgression: that all claim of sonship was ignored, not only as matter of *taste*, but as a *penalty* of social or civil law. Would not sonship be forfeited in any modern family for mocking or making light of a parent, as did Ham? His connection by consanguinity could never be altered, but that of family reciprocity could be and unques-

tionably was, if we are to believe Noah cared for his base and shameless conduct. The relationship being ignored, an adoption would readily occur to fill the trinity thus impaired. That it did occur seems inferable from the fact that Canaan is mentioned in the category of Noah's sons on the exit from the ark, while no mention is made of a son of either Shem or Japheth. The text says: "The sons of Noah that went forth of the ark were Shem, Ham, and Japheth; and Ham is the father of Canaan." As no scriptural statement is without pertinency, and as the early history of the world is related in but few words, every word must be of vast moment. This mention of Ham, then, as Canaan's father in the places it occurs, must mean something of great interest. If it does not intimate by its categorical connection the adoption of Canaan as the brother of Shem and Japheth, then its relevancy is not observable. Again: the text mentions this relation prior to the annunciation of the transgression. It says: "And Ham, the father of Canaan, saw the nakedness of his father." Now, why this repetition of the coupling of these names, if it is not significant of Canaan's position as Ham's substitute, or as a naming of Canaan as Ham's equal? Were Ham in as peculiar a mode called the father of his other sons, or were the sons of others introduced in the narrative, then might there be slender grounds for our conclusion. But, as the case stands, only one grandson is introduced in all the story, and he is twice mentioned, and each time in conjunction with Ham.

Adoption was a common thing among the ancients as well as with moderns, both civilized and barbarous. Jacob was adopted in Esau's stead, on account of the impiety of the latter. David was adopted in place of Saul; and Matthias instead of Judas, who fell by transgression. And it is but rational to suppose that Canaan was likewise adopted, as the

representative of Ham. The three sons of Noah seem to have been a typical trinity; and as Ishmael on account of his deportment was excluded from heirship with Isaac, (the second person in the trinity of Hebrew fathers,) so Ham for crime may have been excluded from sonship in the Noachian trinity. Filial dishonor is not regarded as a heinous offence by civil law; and many moralists, unconsciously governed by mere human statutes in their estimate of guilt, seem to look at Ham's wickedness as venial. Viewed, however, in the light of revelation, it is more obnoxious to censure and punishment than theft, forgery, or falsehood, and stands before them in importance in the graduated scale of the Decalogue. Finally, the case seems to be relieved of all doubt by the text itself, which calls Canaan the *brother* of Shem and Japheth, thus introducing him as an equal head in the trinity.

3. *Equality in name.* The three names in the prophecy are not used in a literal sense, but in one perfectly figurative. By the laws of rhetoric and logic they are not only equally figures, but upon analysis are found to be peers in rank as representative terms. The names of Shem and Japheth are but *parts* of races used to represent entire ones: one person being chosen to represent numberless millions. The figure is technically called a *metonymy*, or one name for another—an individual for a race—as Israel for his posterity. The name of Canaan, as before observed, is obviously a metonymy. It is used to represent a vast multitude, the individual standing for the whole family of which it is a member; or a part of the race vicariously representing all of it. It is impossible to draw from the text an objection to this view of the case, or to assert, because the names of the original three brothers are not introduced, that their several races are not intended, since in each case the terms

are *rhetorically equal*; a part denoting the whole. Again, as Canaan is called a brother of Shem and Japheth, the equality of their relation to posterity is altogether justifiable. Will the investigator, who supposes himself possibly capable of receiving some new light, but pause and consider the difference between the literal and figurative use of terms, and perceive that no positive inference, nor even a remote one, can justify the application of a literal sense to the name Canaan? Were the names used literally, the prophecy would apply alone to the persons they designate; but as it is, they refer to races and not to parts of races. The perfect parallelism of Shem, Canaan, and Japheth, is thus again made obvious.

But it is further objected that though both Shem and Japheth are figures for their races, analogy requires that Ham, as a person of equal fraternal dignity, should be used as a figure to represent all of his race. We answer, first: That analogy is no proof of the position; that reasoning from analogy is always an unsafe criterion, especially where it is brief. Second: Analogy does not *necessitate* the position that Ham's name must be introduced to represent his race. Third: We deny the position that the three persons Shem, Canaan, and Japheth are not of equal fraternal dignity with Shem, Ham, and Japheth, for Canaan is called a brother of the two brothers of Ham, and Ham in the prophecy is not specifically so called. Fourth: The fulfilment of the curse is on the whole race of Ham; and as fulfilment is an unerring expositor, it proves that Canaan represented his father's house. The objection, therefore, that Ham's race cannot be embraced in the text because of his negation by *name*, is utterly nugatory: reason, rhetoric, and revelation deciding against it.

4. *Canaan's isolation unreasonable.* There is no just reason why the curse should fall exclusively on the posterity of

Canaan, neither common propriety nor Divine law admitting such a thing without adequate cause. The Divine law asserts that "The curse causeless shall not come." Prov. xxvi. Had the occasion of the curse originated with Canaan, its restriction to his descendants would seem natural, as well as in conformity to the Divine law. But Canaan was not the transgressor; nor have we cause to presume that he was worse than his own brothers. In analyzing the moral character of the posterity of Cush, Metzr, and Phut, the other sons of Ham, we find it rivalling that of Canaan in crime, lust, superstition, cruelty, disobedience, and bestiality. A tree being known by its fruits, and a fountain by its waters, all the sons of Ham were about equally infected with the moral malady of their sire. A curse involving but one out of four, where all were equally obnoxious to wrath, would be too exclusive to accord with reason. The curse fell on Canaan for a just cause; but the same obvious occasion existing in all the posterity of Ham, there is no reason why the larger portion should be exonerated at the expense of a single member. Did the text assert that Canaan's race *alone* was subject to the curse, the whole matter would wear a different aspect; but as it does not, our decisions must accord both with reason and with law. Again: the law says, that God "visits the iniquity of the fathers upon the *children*, unto the third and fourth generation of them that hate me." Deut. v. Here the subject of the curse is used in the *plural*; it is not limited to a *single* child, but, on the sire's account, an entire family is pursued by evil from *generation to generation*. No evasion of the curse *on all* can be reasonably supposed, unless in some rare instance, where a few, or all but one, are penitent. Indeed, repentance itself, however effective upon future life, does not always avert temporal calamity. Esau's levity entailed abiding inferiority, though he was the natural

heir to supremacy; nor did hearty supplication relieve his condition: "he found no place for repentance, though he sought it carefully with tears." Saul, cursed for disobedience, found regret and reform impotent in changing his fate. He died in disgrace, and with evil impending on his posterity. Judas, under proscription for transgression, met a terrible fate in spite of his remorse. A curse once pronounced, pursues the victim with unwearied flight, till its mission is fully completed. But admitting that a part of a family under the Divine malediction might escape it by repentance, yet is it true that Canaan was, of all his father's house, the only impenitent member? No proof of such a thing exists, nor even a shadow of reason for such conjecture. Such a presumption is, therefore, not only inadmissible, but its opposite is true, so far at least as strong facts justify any hypothesis. Nimrod, son of Cush, and grandson of Ham, was the first great opposer of God's decree against a fusion of races: the very first who sought to prevent the dispersion and settlement of the world—only miracle thwarted his designs. Metizr, the brother of Canaan, peopled Egypt, a country whose infamous vices brought upon it the specific curse of the "basest of kingdoms." Phut was the associate brother of Metizr, sharing his infamy in crime and curses. The Cushites have ever been prone to barbarism, filth, blood, and to all kinds of beastly sensualism. Retracing the posterity of Ham to his four sons, we find every reason to assume that these four were of the moral type of their parent; and that if Canaan, for his own sin, was cursed, in accordance with Divine propriety, then his brothers of the same type should be justly considered as involved in the same calamity. Canaan's isolation being irrational in view of the entire character of his father's house, we again conclude that the curse

on Canaan was a general one on him as the representative of the Hamitic race.

6. *The Hebrew text necessarily limits the application of the term Canaan to the Hamitic race.*

: יפת אלהים ליפת וישכן בהאלי שם וידוי בענן עבד למו (Japet Aleim lipeth visheken baeli Shem viei Kenon obed lemu.)

The literal exposition of this passage is: "*The Aleim shall persuade [unloose] Japheth; and after that he shall dwell in [or inhabit] the wilderness land of Shem; AND THEN Canaan shall be his servant.*"

To certify the rigid accuracy of this translation, we quote the general rule laid down by Hebraists. Dr. Parkhurst, in his Hebrew Lexicon and Grammar, published in the last century, says: "When the connective particle ו (vau,) and, is prefixed to a verb in the *future tense*, that verb signifies future in respect to the *time of* (not the *time in*) which the historian is writing, or the person speaking; as Gen. i. 1: The Aleim ברא, (bra,) created the heavens and the earth; and verse 2, ויאמר, (viamer,) AND THEN said the Aleim; verse 4, וירא, (vira,) AND THEN saw the Aleim, etc. Gen. ix. 27: *The Aleim, יפת (ipeth,) shall persuade Japheth, וישכן, (visheken,) AND THEN shall he dwell—וידוי, (viei,) AND THEN Canaan shall be his servant.* So that when a number of facts are recorded or foretold, the ו (vau) with the sign י (yod) of the future prefixed to a *series of verbs*, denotes the *SUCCESSIVE ORDER* of the facts." Thus the future is used, Ex. xv.: Josh. x. 12, etc.

From this interpretation is derived the most overwhelming evidence that Canaan does not stand for his own family alone, but for all his father's house. *The time when Canaan was to be the servant of Japheth is distinctly specified.* He was to be the servant of Japheth *after* God had persuaded or converted and unloosed Japheth; and, also, *after* he inhabited

the tented dwelling-places or wilderness lands of Shem. This "*persuasion*" of Japheth, it is accorded by all, relates especially to the reception of Christianity by the Japhethites. "This prophecy was fully accomplished by the conversion of Japheth's descendants to Christianity."—PARKHURST *on* נִשְׁׁ (Jpt). This fulfilment, therefore, brings down the service of Canaan to as late a period as the Christian era.

Again, this service was not to occur even after the conversion of Japheth, until he inhabited certain uncultivated countries in the possession of Shemites. That America is a grand realization of the prophecy, is unquestionable, since it fully coincides with the grandeur of the Divine promise. Indeed, no other proper realization of the promise could transpire or has ever transpired. It therefore follows logically, that Canaan was to be the servant of the Japhethites after their settlement of America. To repeat the argument in a word:—*After Japheth's persuasion, or conversion to Christianity; after his occupation of the tents of Shem, or settlement of America, then, and not till then, was Canaan to be his servant, according to promise.* As the prophecy was unconditional, its realization was inevitable, and one of two things is therefore true: either the service to Japheth in the present era is rendered by the direct posterity of Canaan, or by other branches of the Hamitic race. If by Canaan's race, then as a *slave* he stood for his race alone; if by other Hamites, then he represented them.

Paragraph II.

CONCLUSION.

IN concluding the reasonings upon this point, an epitome of all will advantageously present our views at a glance.

1. The name of Canaan is used *figuratively* in the text. It is a metonymy, or one name for another, or a part for the

whole. As such, according to the laws of language, it may be legitimately understood for the whole Hamitic race, just as either Shem or Japheth stand for races, a part being used for a whole, or one name for another; or one individual for a family, for a race, or for a species, or a genus.

2. It is highly probable that Ham by transgression forfeited *sonship*; and that Canaan was adopted as a son in his stead, and on this account was named as of fraternal dignity with Shem and Japheth.

3. The ranking of Canaan as a brother of Shem and Japheth fully justifies the supposition that his name, as a figure, embraced a fraternal family of the trinity.

4. It is not material to our views that Canaan should be an actual brother of Shem and Japheth; since his name is, as a figure of speech, of precisely the same import in kind with the terms Shem and Japheth, and may be interpreted as equally comprehensive. Were the terms used literally, the case would be different; as they are figures and unconfined by literal limitation, no argument can affect the legitimacy of our position.

5. The isolation of the curse, confining it altogether to Canaan, cannot be proved from the text; it is not in accordance with reason; nor is it conformable to the statute law of the Decalogue. It implies partiality without cause; an effect without a discriminating occasion; and is therefore inadmissible.

6. The *literal* and *just* translation of the Hebrew text, together with realization, compels the acceptance of Canaan as a representative term applicable to the Hamites generally.

It has not been our principal object here to establish the *absolute* meaning of Canaan, as a figure of speech. We have intended only to prove that it is *legitimate* to inter-

pret the name as a vicarious one, or one that *may apply* to all the family of Ham as legitimately as to that of Canaan alone.

SECTION III.

RECAPITULATION.

First—A curse. A curse is an *evil estate, social or political*, inflicted upon a race, nation, or people, as a spiritual or political corrective, rather than as a judicial *penalty* for sin. Its specific kinds may be various, according to the wisdom of the Divine Governor of men. Cain was by his curse to be a fugitive and a vagabond; he was to cultivate barren land, and bear a Divine mark of separation. Simeon and Levi were to be scattered in Israel; and all Israel was to be dispersed to the utmost bounds of the earth, and on Canaan was to rest a perpetual yoke of bondage “till the times of restitution.”

Second—A servant of servants. This is a generic term. It comprises every species of *second-class* menial service. And as service, national and personal, bond and voluntary, are all included under it, it may be fulfilled in each and all. Abject servility, “the very ipsissimum” of service, is expressed by it. Primarily the Hebrew term *obed* signifies to till the soil: hence, agricultural service principally is to be rendered Japheth by the Hamites, *after the possession of the tents of Shem.*

Third—Brethren. This term in the text is used reciprocally, Shem, Canaan, and Japheth being called brethren. As it implies equality by either birth or adoption, Canaan may be supposed to fill a brother’s place in place of Ham.

Fourth—Canaan. Canaan may represent the whole family of Ham by metonymy—one branch of a race, race being

put for all. On the supposition of his adoption, he may be regarded as the actual head of his father's house.

Lastly. Ham by negation is excluded from a *political* blessing, and is left thereby beneath his brethren; and as the curse on Canaan may legitimately apply to the Hamitic race generally, should events realize such negation and curse on all Ham's race, it will inevitably follow that these were the senses in which God intended the prophecy should be finally and absolutely understood.

To be clearly understood, we again repeat the propositions: The Hamitic race as a race generally, according to legitimate interpretation, was placed under a curse, both negatively and positively. Its political condition was to be *generally* inferior to that of the races of Shem and Japheth. In addition, it was to exist in the lowest degree of servility to the other races. Such servility was to be both national and personal; it was to be both voluntary and involuntary.

The prophecy is to be understood of the Hamites as a *race* generally. The time of service to Shem seems to end with the date of Japheth's enlargement. It falls justly to Japheth when he inhabits the tented lands of Shem. To fulfilment alone we look as the final and inexorable umpire of the *absolute* sense of the text.

CHAPTER IV.

POLITICAL RIGHTS OF SHEM.

SM, FIRST SON OF NOAH.

“Blessed be the Lord God of Shem; and Canaan shall be his servant.”

WHETHER the blessing here given involves spiritual mercies is not stated. It is, however, presumable that only political exaltation is embraced in the term “blessed.” The whole dispensation refers to terrestrial affairs, unless this word implies an exception, while the blessing of Canaan’s service shows that it was, at least, political in its specifications. It seems unnatural for a sudden transition from the specific subjects of the law to those of a differing kind, without due notice. No such intimation being given, it is but just to infer that the term applies only to that class of subjects expressed in every other part of the dispensation; perfect and unique classification of subjects being observable throughout the Scriptures.

The text defines the limits of Shem’s political rights and condition. It is naturally divided into two particulars, and to these we invite attention.

SECTION I.

BLESSING OF SHEM.

“Blessed be the Lord God of Shem.”

A DIVINE blessing is “A solemn, prophetic *benediction*, in which happiness is desired, invoked, or foretold;” as :

"This is the blessing wherewith Moses blessed the children of Israel." Deut. xxiii.

A Divine *political* blessing is one conferring material, mental, and moral exaltation. It implies peace, prosperity, wealth, and grandeur; it confers stable government and beneficent legislation; and a right to eminence over all others, not the subjects of equal benediction. It implies a vast population, a thrifty agriculture and lucrative trade. It confers talent and mental culture, together with a generous morality. Among the Shemites we are therefore to look for a vast race, and for permanent empire; for a civilization and physical condition far above that of the unblest race of Ham, and in *primitive ages* above that of Japheth.

SECTION II.

SHEM'S DIVINE RIGHT TO HAMITIC SERVICE.

"Canaan shall be his servant."

THE original curse on man was, "*In the sweat of thy brow shalt thou eat bread.*" Painful toil was the lot of all men by the curse of the *first* dispensation. This curse was to abide until formally repealed, or until mitigated by the Great Lawgiver. In the final dispensation, the prophet foretells the annunciation of full repeal in these words: "Behold, I make all things new: there shall be no more death; *there shall be no more curse.*" To remove a curse in full, is to restore in full its antecedent blessings: to remove it in part, is thus far to renew original good. The release from painful toil in *full*, would revive paradisiac luxury; its *partial* exemption would, therefore, be a great favor, though not so vast as that originally forfeited. Activity and exercise were

primal mercies; tiresome toil is a great affliction. Were machinery invented to perform all servile work for men, or were angels sent down to do their drudgery, the relief would be gratefully received; and, if all were prepared, would be really a signal benefit. The case is not altered, though the service thus rendered is performed by one race for another. If Shem receives the menial service of Canaan, whether the *morality* of the service be questioned or not, the *relief* thus obtained from the primeval curse is really a vast blessing, if the mitigation of a curse is a blessing.

That Shem did receive the menial service of Canaan is certain, it being explicitly so affirmed. Canaan was not to be the mere *inferior*, he was to be the *servant* of Shem: Shem was his assigned *master*. He belonged to Shem by Divine deed of gift: Shem was invested with a Divine title to his services. Canaan was bestowed as a present by One to whom he solely belonged; by One who had an immortal and unquestionable claim to dispose of all creatures as he sees judicious. The *philosophy* of this gift is quite another matter. The gift was made in consonance with wisdom and goodness; it was God who gave it.

Canaan was to serve Shem. The proposition is a general one; it involves the great mass of both races: it embraces the lapse of ages, as well as extent of numbers. A *general* blessing or gift to a race, if *improved*, must favorably affect it through all its generations, as well as over vast geographical localities, unless *specially* limited in the deed of conveyance. This general and sweeping application of service on Canaan's part, and of blessing on Shem's, is, of itself, sublime proof that Canaan stands for the race of Ham; for realization shows that the limits of Canaan's personal posterity and country were restricted to bounds far narrower than those found embodied in the text. We repeat again, that, according to

the text, the service rendered and the service received was to be that of *racés* as such; and that service in the past exonerates neither from present obligation nor from future tribute. This feature of the subject, hitherto directly evaded, we bring urgently to view. It has been persistently argued, that Canaan stood only for his personal posterity, and that the accomplishment of his curse is among the things that were. But if meaning resides in the comprehensive terms of a Divine dispensation, such a view is at variance with all correct principles of scriptural interpretation, and allows to fancy unbridled scope, where only pure intellect has a claim to be heard. The personal posterity of Canaan (annihilated, as is said) cannot be the race represented by Canaan, if fulfilment is the umpire of legitimate exposition. Rhetoric may flourish its plumes over the logic of sighing philanthropy, but the logic of the Deity is superior to human pity, and God's benevolence deeper than the pining oracles of unphilosophical piety. The servitude of the Hamites may be more mournful than that of the Canaanites, but the same cause involving the latter in affliction, may, for similar reasons, operate upon the former. Whether the Hamites, as a race, were to serve the Shemites, may, for the present, be left as an open question; but that a servile race was the inheritance of *Shem* as a *race*, is too clear to be controverted.

Finally: in searching for the realization of the Shemitic benediction, we are to find a vast people, a favored soil, a happy climate, permanent government, an elevated civilization, and the presence of a servile race of Hamitic descent.

SECTION III.

BIRTHRIGHT OF SHEM.

SHEM was evidently the eldest son of Noah, and, as such, was the natural and legal heir to a double portion of his estate, and to the sceptre of power. This would confer upon him the possession of two of the three *double continents* of the world, (Noah being heir of the world,) and the rightful political sovereignty over all.

We say Shem was the eldest son of Noah, and a few words for this view may not be impertinent. In all the genealogical tables of Noah's posterity, Shem has precedence in name and enumeration; and this fact is, of itself, sufficient proof of our position. That younger persons are sometimes mentioned antecedently to elder ones is rarely true, and such cases are found to be mere exceptions to a general rule, and occur only as a mark of some acquired honor. Thus, Jacob is mentioned before Esau where both are named, to indicate the ascension of Jacob to birthright prerogatives. But the general law obtaining in genealogical lists is a necessary one, viz., that of mentioning the father before the son, and of the elder before the younger. That Japheth is called "*the elder*" in our English translation, decides nothing as to age; for the same translation speaks of "Japheth as the elder, or the *great*." The original Hebrew term, *הגדול*, (*egedul*), primarily signifies *greatness*, or *great*, as applied to nationality or majesty, as in Gen. i. 16, and xii. 12. "It denotes any kind of *greatness* or *augmentation* in quantity, quality, time, age, dignity, riches, or the like, as the use of it in Scripture shows."—MARIUS CALASIO.

Finally, fulfilment proves Shem was the first-born; for he was possessed of two great portions of the world, Asia and

America, and the sceptre of the world's empire was originally in his hands.

There being no argument against our position, its acceptance is authorized. A few statements as to the birthright privilege are here requisite justly to appreciate its divine and double rights. We quote from authorities: The birthright was the right of the first-born, or eldest son, to take precedence of his brethren. In ancient times, and particularly among the Hebrews, many privileges were annexed to the right of primogeniture. The first-born son was consecrated to the Lord. Ex. xxii. To him belonged "the excellency of dignity, and the excellence of power." Gen. xlix. *He had a double portion of the estate allotted to him.* Deut. xxi. In royal families he succeeded to the government of the kingdom. 2 Chron. xxi. The dignity of Christ was expressed by the epithets "first-born, first-begotten." In view of this, he is called both "Lord and Christ, the heir of all things;" "the first-born among many brethren." "I will make him my *first-born*, higher than the kings of the earth." This law is Divine in its origin, and is recognized as such in the providential government of the world. By it Shem was lawful heir to both Asia and America, and to the rod of universal dominion. His birthright, like that of Esau, has been forfeited by transgression, but his original right can no more be disputed than could that of the *first "Red" man*, who was supplanted by the craft of Rebekah. And as Esau received an inferior blessing after the loss of supremacy, so Shem may still be prosperous, though shorn of half his patrimony and dominion.

CHAPTER V.

POLITICAL RIGHTS OF JAPHETH.

JPT, THIRD SON OF NOAH.

“God shall enlarge Japheth; and then he shall dwell in the tents of Shem; and then Canaan shall be his servant.”

POLITICAL eminence being both *negatively* and *positively* denied to Ham, and lofty favor being apportioned to Shem, we next inquire, with interest, for the lot of “Japheth the Great.” This is disclosed in the text, with a grandeur commensurate with boundless temporal dominion. Shem is his subject, and Canaan his slave. His very name typical of elegance, his authority in keeping with the majesty of his person, and his inheritance vast as mortal ambition, he stands honored of Heaven, as the instrumental redeemer of all nations, the symbol of prowess, the genius of intellect, and the fiery cloud of Christianity. The terms detailing his destiny, though few, are well chosen: occupying but a sentence, they are yet vast enough to fill the wide radius of terrestrial glory. They present three separate propositions, while all combine to fill the cup of his excellency full even to overflowing.

“Happy art thou, O Israel, a people saved by the Lord,” will be the shout of angels as his converted millions shall first enter the gates of millennial tranquillity.

SECTION I.

THE DOUBLE PORTION OF JAPHETH.

יֵפֶת אֱלֵימ לִיפֶת (*Jpt Aleim lipt.*)

"God shall enlarge Japheth."

THE Hebrew term LIPT, translated *enlargement*, has an enlarged and intense meaning. It should ever be kept distinctly in view that the prophetic law of Noah contains the world's law and history in a very few words, and that such words are, by consequence, pregnant with a significancy as wide as the world, and as extensive as time. To see it rationally, the miniature must be magnified in all its parts to a life-like size. The term *lipt* is, then, to be understood in all of its ancient senses; it is unrestricted to any *one* sense alone: each is to be received. Dr. Parkhurst says of it: "This word is nearly related to פֶּתַח, (*pethe*,) to entice, to persuade, faith, full of allurements, to dilate or make broad, to open or loose what was bound, to ungird, unbind, to set forth, to bring forth, to confess. *Ipeth*, signifies to persuade, to enlarge, a sign or event to produce conviction." Other Hebraists give further meanings, as that of "*fair*;" "Japheth the *fair*," the *alluring*, the *unbound*, the *confessed*, the *faithful*, the *persuaded*, *converted*, *unloosed*.

Several of these definitions will bear amplification, such as those of enlargement, unbinding, persuading, faithful, confessed, a sign or event to produce conviction.

1. *Enlargement and unbinding.* These terms are general, and apply to all that pertains to political eminence. They include agricultural, commercial, and mechanical wealth; the possession of genius, the refinement of taste, the increase of knowledge, the perfection of government, and an empire of freedom. They imply expansion beyond the limits

of a primordial country, and ascendancy over Ham and Shem in all that pertains to power, possessions, and splendor. Progression and prosperity in all material, mental, moral, and political excellence is the very essence of the terms *enlarged*, *unbound*, or *set free*. Indeed, *freedom*, and that of a political kind, is one of the lordliest meanings of the promise. It is a gift such as is conferred on neither of the races of Ham or Shem; it was one never realized by them as races, and never will be.

2. *Persuaded, faithful, convinced, and a convincer.* What can be the meaning of the promise, "God shall *persuade* Japheth?" Doubtless it refers to Japheth's conversion to Christianity. That it may have this application is unquestionable, and to whatever else it may refer, all expositors agree that this meaning cannot be discarded. No other sense is so majestic, and thus far no other has been so fully realized. Not a single *nation* of any other race has been Christianized; while scarce a nation of Japhetic blood exists, but *officially* acknowledges the claims of Christianity, and the right of Christ to rule in earth and sky. This promise is not applicable to Ham and Shem, nor does millennial glory anticipate their full regeneration: in the new heavens and earth alone may they expect acceptance of Messiah. We therefore look for present Christianization of other races only to a limited extent, prior to the last great day; they enjoy no promise of *persuasion* or conversion, of *faith* and *confession* as races.

The Christianization of the white race and its territorial, intellectual, and political expansion; its growth in wealth, in knowledge, and piety; its development of the resources of the soil and of the elements; its establishment of the true theory of human government; and its reduction of the globe to the primordial laws of God, are all predicted of the enterprising family of Noah's youngest son. It receives a

double portion of blessings, and the birthright possessions pertaining to Shem, lost by his transgression, revert to his youngest brother: "The elder shall serve the younger."

SECTION II.

JAPHETH'S RIGHT TO SHEM'S TERRITORY.

וַיֵּשְׁבֶן בְּאַחֲלֵי שֵׁם (*visheken baeli Shem.*)

"He shall dwell in the tents of Shem."

AFTER Japheth's Christianization or persuasion he is to dwell in the lands of Shem; but prior to such epoch or era he cannot claim the realization of the promise.

This is certain from the literal rendering of the text, *visheken baeli*.

The root of *visheken* is *sheken*; the *vau* and the *yod* are prefixes. It signifies, "to dwell, to inhabit, particularly in tents or in a tabernacle; to remain at rest, continue, whence Σχηνη, a tent, *Scena*, *Scene*."

The root of *baeli* is *acl*; signifying, "to pitch or spread a tent; the tabernacle consecrated to Divine worship; the tabernacle of meeting; the dwelling, the abode, the habitation of a nomadic people;" (See Josh. xxii.: 2 Sam. xviii., xix.: 1 Kings xii.: Ps. lvii., xci., cxxxii.: Lam. ii.: Mal. ii.) *Solar and lunar orbit, encampment; a country*, as Isa. xiii. 20. Mr. Bate justly remarks that, "יָהֵל," (*iel*), may be regularly from נָהַל, (*nel*), to drive cattle: neither shall the Arabian pitch tent—drive his cattle there; this interpretation is confirmed by what follows, "neither shall the shepherds cause their flocks to lie down there."

As the word "tents" is either a figurative or literal term used for the country of a roving, unsettled, and uncivilized people, it follows that when Japheth was promised a *permanent dwelling* in the *tents of Shem*, he had the promise of a wilderness country of Shem, or of one uncultivated, and occupied only by a wandering or barbarous race. The word being used in the dual or plural, and also in a sense comprehending a *race* of people on a large scale, it follows that such country would have a dual or plural form, and also one of such vast extent as to coincide with the magnitude of the world's two principal races.

What countries of Shem are intended, fulfilment alone must decide; but when it gives the decision, the Divine right of Japheth to their occupancy cannot be invalidated, since they are a Divine grant conveyed in a Divine blessing; the deed of conveyance is the word of God. As Shem by birthright had a double portion of the lands of the globe, this severance of his possessions by Divine order may intimate both the loss and the cause for it.

As God never inflicts a national or tribal curse without adequate reason, and as such reason is always some transgression of his law, we may suppose that Shem violated the law of tillage, or neglected to appropriate Hamitic service in reducing his double territory to a high state of productiveness. He would thus, like Esau, forfeit his birthright prerogatives: "The kingdom would be taken from him, and given to a people bringing forth the fruits thereof." We look to fulfilment alone for a perspicuous decision of these interesting questions, and abide its verdict with pleasure.

SECTION III.

TIME OF JAPHETH'S OCCUPANCY OF THE TENTS OF SHEM.

וַיִּשְׁכֶּן בְּאֵלֵי שֵׁם (*visheken baeli Shem.*)

THE time when Japheth was to inhabit the untilled and barbarous lands of Shem is distinctly announced in the Hebrew text. It is indicated by the *vau*, (ו,) postfixed to the word *visheken*. (This has been fully noticed in another place.) It was to occur *after the Aleim had persuaded and unloosed Japheth*. These things cannot be fully applied to Japheth before the Reformation of Luther. A portion of Europe, it is true, had been semi-Christianized; but still Christianity had been *bound* by the union of Church and State, and by lordship over the conscience. At the Reformation, Japheth's conscience *claimed* freedom; but it was really not till the organization of the United States that true political and Christian "*unloosing*" or freedom was ever known under a free constitution. The enlargement of Japhetic power had been adumbrated from the days of Alexander, and his Christianization from the day that Paul preached at Athens; but a lordly realization did not occur to Japheth as a *race*, prior to the Declaration of American Independence. From Luther's epoch we *properly* date the *progressive* adumbration of Japhetic *unloosing*, and the *correlative* adumbration of the possession of the tents of Shem by the settlement of America. This settlement began *after* the Reformation. Both of them advanced to the Declaration, and now, united and progressive, they are driving to the goal of dominion with irrepressible ardor.

SECTION IV.

JAPHETH'S RIGHT OF SERVICE IN CANAAN.

וידד כנען עבד למו (*viei cānōn ōbed lemu.*)

"And then Canaan shall be his agricultural servant."

IN a previous section we showed that this service could not be claimed by Japheth, nor was it to be realized, prior to his *unloosing* or *conversion*. We now advert more directly to the textual meaning of the terms conveying this service.

The word עבד, (*obed*), translated servant, signifies: "in Kal, Intrans., to *serve*, to *labor*, to *work*. Ex. xx. 9: Num. iv. 24: Deut. v. 13. In Kal, transitively, to *serve the ground*, i. e., to *till or cultivate* it; to *coöperate or labor together* with natural agents in making it produce its fruits regularly and plentifully. Gen. ii. 5; iv. 2, 12, etc. So the Greeks say τη γην δεραπνεύειν, to *serve the ground for tilling it*. In Niphal, to *be cultivated*. To *dress a vineyard*, to *serve*, be *obedient to another man as a servant*. Gen. xiv. 4; xv. 13, 14. As a Ns. עבד, (*obed*), a *servant*, a *slave*; *servitude*, *service*; a *number of servants*, *famulitium*. Compare under עמל, (*omel*), to *toil*, *labor*, *travail*, to *strive*."

In these lexicographical definitions we see that agricultural service is more definitely the sense of *obed*, than service of other kinds. But the final word למו, (*lemu*), fixes the meaning of the word *slave* intensely. Its sense may be appreciated from the Hebrew rule relating to particles. The root is מ, (M,) the ו (*vau*) is added to indicate the possessive personal pronoun "*his*." "מו, (*mu*), is an *emphatic noun* or particle postfixed to ה, ב, כ, and denoting *the very ipsissimum*, q. d., the *what*, which is the subject of the discourse."

P. Lexicon. Hence *Lemu* fixes the *slavery* intensely on the subject spoken of.

This declaration confers a Divine right on Japheth over the service of Hamites. The proof of this is upon the very face of the grant. God was conferring a blessing upon Japheth, and this service formed a *part* of the blessing. It released Japheth from a large measure of manual toil, and manual *toil* was the substance of a large degree of the primeval curse pronounced through Adam on all branches of the human family; and such release could, from the nature of things, be nothing else than a Divine blessing. God imposed the first curse, and God only could remove it.

The assertion that Hamitic service is in itself a greater political evil to the white race than it is a blessing, is of all assertions one of the most reckless and false. It is one belying all the great facts of the case, and one that reflects upon the wisdom and benevolence of God himself. Whether or not it is an evil to the blacks is not the present issue—that may be admitted in a reserved and primeval sense—the point under advisement is whether God was mistaken in his blessing of Shem and Japheth; whether he understood the difference between a curse and a blessing; whether, intending to give bread to Japheth, he unintentionally gave him a scorpion. The agitation of the slavery question may be a curse, but the slavery and the angry agitation are totally distinct matters. The slavery is a blessing to Japheth, but the bitter agitation is the curse.

The blessing was conveyed in view of the disobedience of the Hamites to the great law requiring the cultivation of the soil, and the determination of the Almighty to enforce his law upon the permanent transgressor; it was the choice of a fit *instrument* to execute his will upon the idler and the profane; the delegation of authority to crush out barbarism

and savage life; the wages of remuneration to the faithful executive of his will. God's law ignores barbarism; it demands the tillage of all the arable soil of earth, and the concomitant multiplicity of the human race; and foresight of Ham's insulting and abominable life, when left to himself, was but the talisman of his fate, as a universal and perpetual violator of Supreme authority.

God's law was "cultivation and multiplication;" and Ham's reply has been idleness and barbarism.

The deed of gift to Japheth was not a mere prophecy independent of reason and right; it was a Divine assertion like that of the prophetic blessings pronounced on Abraham, on Isaac, on Jacob, on Judah, on David, and on Christ. It expressed alike the will of God, and its verification. It came in the form of a blessing, in verity, like that of Christ on the righteous at the last judgment, and conveys rights as certainly as God can convey them. "Blessed be Shem of the Lord God; and Canaan shall be his servant," is the first formula of benediction after the flood; and if in virtue of it Shem has no Divine rights, then the Deity has never used a form of speech that could convey them.

The blessing on Japheth is, in part, the same with that pronounced on Shem. Each had the profits and the dignity accruing to a superior race, from the menial offices of an inferior; and each had a right to the gift, unless the giver was impotent in right and power to bestow it.

But it is asserted that such right could not be conferred, because all men were "created free and equal." This objection would indeed be weighty and conclusive had man "kept his first estate;" but apostasy and rebellion forfeited all claim to rights of any and every kind under the Divine government, so that the modern logic of primeval equality

is impotent to establish Divine equality of right, in ages subsequent to the fall of man.

Present equality of right to political honors and immunities can no more be claimed in view of mere ancestral glory, than right to freedom and equality of citizenship can be asserted by the traitor to his country, merely because his father was a patriot or a king. Among fallen races God has justly rewarded the virtuous and scourged the barbarous, and at the same time has invaded no lawful prerogative. The argument of the opposition has, therefore, neither pertinency nor power against the clear and unambiguous conference of Hamitic service on Japheth by the Almighty. *Japheth has a right to enjoy what God gave him.* But it is further affirmed that this curse was realized long ago to Shem and Japheth; that Canaan was a bondman to the Hebrews, and to the Greeks and Romans, and thus an end has come to the blessing of Hamitic service. Were Israel and Shem *synonymous* terms, and were Rome and Greece the race of Japheth, and were what is asserted of Canaan's service to them well established, even then there would be but little or no force in the argument. But it so happens that the service was conferred not on Hebrews and Romans, but on *Shem* and *Japheth* as *races*; and on Shem without positive limit as to time, save from the epoch of the blessing to the judgment; while Japheth's claim to this service was not to be valid until his *conversion*, and *after* he had taken possession of the *uncultivated* lands of Shem. The argument is therefore a mere sophism, because it claims to show a fulfilment *before* one was promised; and also claims that the service to a very small part of *minor* races for a few centuries, is a realization to major races through all ages.

But the argument forgets that by admitting the righteousness of Israel's Divine claim to Hamitic service, it concedes

the very principle we advocate. For if Israel had a Divine right to Hamitic service because God conferred it as a blessing upon Shem—Israel being of Shemitic descent—it follows that the Japhethites possess the very same Divine claim; the identical terms of the grant of service being the very same to each of the two brothers. But, again, there is no reliable proof that the *lineal descendants of Canaan* were ever the menial subjects of Greece or Rome. The Carthaginians were partly descended from Phœnicia, and Carthage was humbled by Rome, but no proof can now establish the fact that these Phœnico-Carthaginians were the descendants of Ham, while proof can be brought to maintain the contrary. Men born in Africa may be Africans, but they are not necessarily Hamites: as well might it be argued that men are whales if born on the sea.

Since no valid objection can be urged against the plain textual meaning of the Divine grant of Hamitic service to the white race, their claim to it must be valid and Divine after the inheritance of Shem's territory. But even admitting that this view of the text is simply a legitimate one, and that another may attach to it, this but removes the conclusion a step farther. The decision of the question would then be adjourned to the umpirage of fulfilment—and to that we are ready to make the decisive appeal.

Finally: As God certainly was the very first to suggest Hamitic slavery; the first to project it; the first to mention it by name; the first to regard it as a political blessing; and as he was the very first to ordain it; and as he perpetuated it by statute in the household and commonwealth of Israel for eighteen hundred years, it is incumbent on those who would justify the ways of God to man, and who yet deny the justice of Hamitic service, to show its inconsistency with the great law of love by which God is governed,

and also with that law of love which he has commanded man to observe to his fellow.

The Christian law says: "Thou shalt love thy neighbor as thyself;" and a Divine paraphrase of this statute says: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. Again, the Saviour said, (Matt. xxii.,) "This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself: on these *two* commandments hang *all* the law and the prophets."

These laws are thought, by many, to necessitate the utter abandonment of Hamitic slavery as diametrically opposed to the law of grace. If however we press the application of the *paraphrase* of this rule of action to our neighbor, without a *full view* of *all* his relations and circumstances together with our own, we inevitably violate its meaning and spirit, and become essentially its fanatical violators. For example: An officer of justice arrests a criminal and commits him to prison, and cautiously guards him from escape. The criminal, in the meanwhile, becomes meditative and pious, and proposes to his guard whether he believes literally and practically in "the golden rule." He is answered affirmatively. "Then," says the criminal, "you are bound by that law to release me from prison, for it is in your power to do so. Were I in your condition and you in mine, you would wish that I would set you free, as I now wish you to set me free. The golden rule says: 'Do as you would be done by,' and you say you believe in its literal application: now show your faith by your works." If the rule is to be accepted *literally*, the jailer must violate it if he longer detains the prisoner.

Again: A hired servant says to his master, "I toil all day for you for two dollars per week; I black your boots,

make your fires, carry your burdens, drive your carriage, eat in the kitchen, sleep in the loft, wear old clothes, and seldom have a dime to spend in pleasure, or a holiday I can call my own. Now, sir, you believe that a man ought literally 'to do to others as he would have them do to him,' and were our places exchanged, you would wish that I had your place and you mine. Sir, you see how you would like to be done by, and your faith in the literalism of your own law compels you, if consistent, to exchange places with me."

Again: A farmer of our knowledge once seriously objected to the rule as radically wrong or impracticable and injurious. Said he, "That rule would compel me to work for my neighbors all my time, for I certainly wish that every one of my neighbors would do my work for me. If then I do as I would be done by, I should work all the time for my neighbors."

From these and a thousand other instances which might be named, and which are patent to all men, it is obvious that all the circumstances environing both parties to the observance of this law, must be taken into account before we can act correctly. Simple *justice* between God and man is the end of the law, and nothing more.

Taking all the relations of parties to God and man into account, most men who hold Hamitic slaves believe they are acting up to this rule; at least, as much so as men generally do in its application to any who are not such slaves.

But in all cases of doubt as to the propriety of actions under a Divine law, our final and only decisive appeal is to the explanations of the Judge and Lawgiver himself. And as controversy has arisen about personal duty under this law, our appeal must be to God's own interpretation of the consistency of the law of love with the holding of Hamitic slaves, and we are bound, in conscience, to yield to his ex-

position. If in the Christian constitution, and immediately following "the law of love to neighbor as to self," there were a positive and special statute authorizing Christians to possess Hamites as bond-servants, the consistency of such bond-service with the law of love could scarce be doubted, since God must be regarded as the true and consistent expounder of his own law. Men might affirm their inconsistency, but as God would certainly know the just relationships of men to each other better than they themselves do, his decision would stand against a world of objections.

Hamitic servitude, however, being a political institution, Christ enacted few special statutes respecting it, his mission being purely ecclesiastical. In his system he ordained that "Servants (should) be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ." But whatever may or may not be the law of Christianity, the perfect consistency of Hamitic bondage with the law of love is established by the law of God to Israel, given directly from heaven, and by the "disposition of angels." Christ said that the law of love to our neighbors, together with his *paraphrase*, were the substance of all the law and the prophets taught. In the statutes of Israel we find this law of love expressly enjoined, and conjoined with it the law of right to Hamitic bond-service. In Leviticus, (xix. 18,) the law says, "Thou shalt love thy neighbor as thyself;" and (xxv. 44) it further says: "Thy *bond-men* and thy *bond-maids* which thou shalt have, shall be of the heathen that are round about you; of them shall ye *buy bond-men* and *bond-maids*. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children

after you to inherit them for a possession ; they shall be your *bond-men for ever.*" Here, then, are two laws in the same code, both written at the same time by the finger of the same all-consistent God of love, and "ordained by angels in the hands of a Mediator," and one of them is the law of love, and the other the law of Hamitic bond-service. Now, if holding Hamites in a state of bondage—*voluntarily*—is inconsistent with or violative of the law of love, and radically and absolutely wrong or sinful, then were the Israelites great sinners, and God is censurable for enacting laws diametrically opposed in spirit and radically wrong, and whose observance is sinful ; then, indeed, must he be an unrighteous and unwise legislator and judge. But to charge God with folly is blasphemy ; hence the law of love and that of holding Hamites to service are, under certain relations of races, perfectly harmonious.

But this legislation to Israel is manifestly based upon the grant of Hamitic service to Shem, and that service was to Shem generally as well as to Israel, and is therefore consistent with the law of love. Again, the law of service to both Shem and Japheth is couched in the very same terms, and must be given for equally wise reasons ; and if service to Shem is consistent with the law of love, then that to Japheth must be also.

God certainly is just towards all parties and races in conferring Hamitic service, whether such service be national or personal, bond or voluntary. Ishmael had not equal rights with Isaac, nor Esau with Jacob, nor Ham with his brethren ; and yet the exercise of superior rights by Isaac and Jacob, by Shem and Japheth, is in no way necessarily inharmonious with the law of love. The supremacy of Isaac and Jacob may have perished, but the exaltation to superior rights was not accorded to Japheth till the present age. A Japhetic

Christian can, therefore, hold Hamites to service as consistently with the law of love in the Christian dispensation, as could a Shemite in the Hebrew; and taking the whole relations of races and individuals into consideration, an American citizen can hold Hamites to service in perfect consistency with the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." A localizing survey of God and right and Christian duty, are sure to lead us into error; while a full view of all his works and laws, in connection with man's nature and practices, and God's designs, will lead us to just decisions of our duty to others; while actions apparently wrong, when seen in their local relations, may be pure, and wise, and lovely, if considered in reference to all their connections with the scheme of grace.

The justice of God in enslaving one race, in disinheriting another, and in exalting a third, reflects but the depravity and evil conduct of the human heart making such penalties needful. The inequality of rights and condition of races is but the political punishment of transgression. On this ground Hamitic slavery is really merciful; and the forfeiture of America by Shem a righteous judgment upon inveterate barbarism, and the exercise of possessive rights by Japheth is defensible and praiseworthy in the light of Divine truth. God is just, though he *makes one vessel to honor, and another to dishonor*; though he humbles one and exalts another; though he enslaves one race and makes princes of another; though he disinherits Shem and enriches Japheth with the forfeited lands of his brother.

None but an outright infidel can deny that, under some circumstances, the law of love and the use of bond-service are consistent. They cannot be consistent if all parties are perfectly obedient; hence their consistency on earth demon-

strates that the human family has forfeited original rights by transgression.

The whole argument on the law of love may be contained in a nutshell. The objector says that the law demands the immediate and unconditional emancipation of Hamitic servants in the Christian dispensation. We answer that the law of love was a statute of the Hebrew code, and that another statute of that same code made it perfectly right to hold Hamitic slaves in bondage *for ever*. The two laws were *then* in perfect harmony; and if such laws are diametrically opposite in principle now, they were so then. The objector says, the two laws cannot be consistent; that it is utterly impossible from the nature of things. We answer, that God's law is always consistent: it was so of old, and it is so now—God being the umpire. But it is again asserted, that the law of slavery was enacted like the law of polygamy; and that as Christ repealed the one, so he did the other. We give this a prompt denial: there is no truth in *it*. Did Christ positively repeal polygamy? did he even *reprove* Hamitic slavery? The law of Hamitic slavery was not given to the Jews alone, but to the world, and no repeal of it has ever been made. If the necessity for polygamy has vanished, that for Hamitic slavery has not, or God would have repealed the world's charter to it. The argument of the opposition rests on a bold assertion, on an assumption suggested by analogy, and as baseless as a dream. As the character of mankind now is, the law of Hamitic service and the law of love are in godlike harmony; in them, "vengeance and compassion join in their divinest forms." If it be claimed that the law of love forbids the slavery of Shemites and Japhethites, to this we cordially agree. Those who hold Japhethites to bond-service, or its equivalent, either in this country or in Europe, have no Divine warrant for it, and will be cursed for their inva-

sion of a Divine prerogative. White slavery is wicked. God never allowed it, and he will scourge those who choose slaves from a race he has not condemned to menial service. We have no right to enslave the Irish or the Coolies. But the law of love, if it abrogates Hamitic service under man's present constitution, must place all human beings on a level as to political or social rights. This is what is really claimed. On this ground the opposition may be pressed to extremities. The law of love, according to it, demands freedom, or equal rights, for the Hamites with Japhethites, and condemns any thing less as sinful. If its interpretation is true, its practical doctrine is also, viz. : that American freedom and equal rights are synonymous terms, and that it is sinful to deny them to Hamites. But the doctrine of equal rights is a sweeping one, and affects all the relations of social and public life. It cannot permit the recognition of natural *caste* in society without invading Divine rights and committing sin ; it is a horizontal doctrine, and *necessitates a general fusion of all the motley races in our country*. If a negro is proscribed the right of suffrage, then he has not equality of right. If he may not hold office as a constable, a sheriff, a judge, a legislator, a governor, or become president of our nation, then he is a *proscribed caste*. If he may not eat with whites, be educated in common association with them, or sit in the same pew with them in church, his equal rights are proscribed. If his intermarriage with white people is avoided, then he is proscribed on account of his color, his hair, his bone and sinew, his aroma, his blood, his country, and his pedigree ; and such proscription is a point-blank refusal to admit the very equality of rights claimed for him. There is, there can be, no equality of rights among races while natural *caste* is recognized and fostered by opposition to fusion of blood. Amalgamation is as much a duty as emancipation, if the Eu-

ropean exposition of the law of love is a true one. If the one proscribes equality of right and fosters *caste*, so does the other, and with equal force. And if one is sinful, so also is the other, and for the very same reasons. While social law proscribes amalgamation, it does not mend the matter to assert that the civil code does not; for in a free country the two are virtually synonymous. The law of Heaven, if obligatory on individuals, does not excuse them for conduct which renders the statute a dead letter, a mere conscience-lulling opiate. If the customs of society defeat the legislation of state, then such society is responsible for preventing the practicability of a law acknowledged to be obligatory—it is a culpable society.

Whatever European statutes may be, it is very certain that the opposition proscribes the equal rights claimed for negroes by excluding them from the highest order of social rights *on account of blood*. It does not admit the negro to equal social immunities. It steadily and proudly ignores all claims to such equality of prerogative, and yet cries out “equal rights.” It asks and demands of others, under penalty of damnation, what *it* is resolved never to do. It is determined never to grant *social equality*, and yet calls others impious, because they will not practice doctrines preached without illustrating examples. Its premise is equal rights, its doctrine and practice eternal denial of equal rights. Its piety splits the hair on equal rights, by excepting *social and marital rights*. But where is there a law of love admitting such reservation of superiority of rights? where a gospel ground for preserving caste, if a levelling view of the law of love is to be the rule of action? If such doctrine be true, its advocates can make no reservation in favor of Japhetic superiority; they must admit the correctness, and further the prosperity, of the fusion of black and white races, or acknowledge their

want of consistency. Their doctrine is *horizontal*, and their works must sustain their faith, or reprove hypocrisy. They shrink with horror at the thought of fusion; and yet denounce all who do not believe a doctrine which consistently and inevitably *demand*s it. Until they have tasted all the sweets to which their law of love inevitably trends, they must excuse others from drinking the cup so kindly pressed to their lips. Their rule requires amalgamation or sin; let its advocates put it in practice, or acknowledge their impiety. It is alike wicked to deprive a man of one right as of another; and to refuse marriage on account of natural caste is as sinful as to refuse other freedom.

But there are thousands who know not what to say or believe. Many think Hamitic slavery should be circumscribed within its present bounds, and be left to die of inanition. But is such a theory consistent with the universal law of love? If Hamitic service is a Divine gift, why restrict it to other limits than those assigned by Providence? If restricted here, it will inevitably develop itself in far worse forms to the human family elsewhere. Its products are in pressing demand, and this demand will stimulate the supply. In our country four millions of negroes, the offspring of three hundred thousand slaves, have an existence far preferable to that of their race in its native land. But for slavery, these had never existed. Thousands of them are on their way to heaven, and but for slavery they had never known God. In British slave countries they perish by millions, and exhibit no regular increase, while here they multiply and prosper. As, therefore, Hamitic bondage will certainly extend in spite of navies and philanthropists, it is a dictate of humanity, as a choice between evils, that slavery should be under the control of a humanized people, such as our countrymen have shown themselves to be. Carolina is more humane than Brazil, and Texas

than Guiana or Buenos-Ayres. The dissolution of our country would not prevent Hamitic slavery, but rather send it lawlessly and wild to seize and engraft itself in every suitable climate. The law of love demands of us, where we cannot eradicate evils, to keep things from growing worse; and since Hamitic slavery will expand, it is benevolent to let it do so under the watchful eye of a humanizing legislation, rather than beneath the reckless control of exasperated covetousness. Our mission is to benefit the world rather than a few; to soften the asperities of all races, rather than provoke outrage; and to mollify ills we cannot eradicate. True benevolence would keep Hamitic bondage under the stars and stripes, rather than under the triple head of Cerberus.

But again: the law of God demands the multiplication of our race; and as this can be obeyed only through adequate means of support, and as such support must primarily proceed from the cultivation of the soil, it follows that governments are obligated to devote principal attention to the increase of agricultural products. In the United States, as a consequence of Hamitic tillage, the Hamites have increased from thousands to millions, while the subsistence of thousands of others has depended upon their toil. Obedience to the Divine law of population has, therefore, been secured through Hamitic service. As a tree is known by its fruit; as sin is not the seed of holiness; and as disobedience to one law of God cannot result in direct obedience to another; and as Hamitic service does result in direct obedience to God's law, it follows that it is not in opposition to his will or law. But it is said that it would have been better for all parties had the Hamites never been brought to the United States. This assertion is a bold one, and as thoughtless as bold. Had Hamitic service never been introduced, then millions who now live, and who have lived, would, from the very nature

of things, never have lived at all. To prevent the existence of human beings is the dogma of the dog in the manger. The white race here has increased as fast as the nature of things would admit, and yet there is room in America for countless millions more. But this proscribing policy would shut millions from existence because of their color. To prevent the existence of millions is *actually depriving them of life*, and deliberate deprivation of human life, whether by the policy of governments or churches, is tantamount to murder in the *first degree*. Such wholesale prevention of human life is by no means in accordance with the law of love. That law will not permit us to exclude Hamitic increase, nor allow us to fence our borders against all but those of our own *caste*.

The Hamites in the United States who are not in a state of supervision as servants, do not materially increase in multitude, yet in servitude they do; so that nature, teaching us the will of God, demonstrates that such bondage is the very best estate they can be in for a *season*, and that it is more in accordance with the law of love than any other policy that can be pursued.

Again: Providence permanently blesses those governments only who keep his law. But he has blessed the South beyond all people upon earth. The material wealth of the South, in *proportion to its white population*, far surpasses that of any people that ever lived on earth. There was a period in its history when Hamitic service seemed about to prove a real disaster; but just at that juncture Providence interposed and prevented the severance of the races by introducing the culture of the cotton plant, making "cotton king of commerce." Thus a Divine blessing was bestowed on the South; a blessing endorsing the propriety of holding Hamites to service.

Again: when the question of this service was pressed to

the utmost in our national councils, and the South was greatly troubled, Providence once more interposed by enhancing the universal market value of Hamitic products, thus tightening the links of union between the races. And yet again: the empire of Britain once threw her whole influence with that of the North, against the South, to crush out Hamitic service. But now she is made providentially to feel such a pressure on her own prosperity by the necessities for Hamitic produce, that she is softly taking her massy feet from our heart, and giving encouragement to our hands, and also acknowledging her emancipation philanthropy to be a failure.

God has blessed the South with political unanimity of sentiment on the necessity of letting Hamitic service remain. He installed it with the American Constitution, and has carried it forward with the flight of our ensign. The white population of the South, in 1850, was 6,222,418, and the actual number of slaveholders was 347,525: the proportion of non-slaveholders being as 17 to 1. Here the balance of power against the actual holder is immense, and it could overwhelm the system in a moment, were it disposed. But vast as is this preponderance of might, there is the most unparalleled unanimity of sentiment as to the propriety of the institution. But such extraordinary unity of thought, doctrine, and action among a people *fully conversant with the system and with the Bible*, cannot be regarded in any other light than as purely providential.

God has, again, shown the benevolence of the Southern institutions by permitting counter experiments. The British empire emancipated negroes in the flourishing island of Jamaica, close by us. This example tested the European doctrine of the law of love, and found it false and fanatical, and injurious to all parties. Jamaica, under a system of Hamitic bondage *far inferior to ours*, was yet a highly prosperous

country; but after an experiment of *only twenty* years, we find that its productiveness has decreased from millions to thousands; population has dwindled immensely; and barbarism, idleness, and vice have succeeded to order, plenty, and activity. The true doctrine of the law of love can result neither in barbarism, nor in diminished population, nor in poverty; so that the conclusion is resistless, that British emancipation has violated that very law of love it proposed to obey. Predicating its course on the asserted political equality of all races, it assumed that Deity was cruel if it denied the doctrine. Discarding a difference of rights instituted by the Lord, it arrogated a benevolence above that of the Divinity, and now experiences the reward of its error. The British experiment is a lesson taught before our eyes. It is an exposition of the law, presenting both sides of its issues. It establishes the fact that God's law is founded in benevolence, and that its fruits of obedience are beneficial to all parties.

The experiment of liberating negroes has also been tried, and while a *few* have done nobly, their condition, generally, is not as comfortable nor as moral as that of the slaves. This experiment is accumulating a vastly inferior race, which no private benevolence nor public legislation have been able to exalt above a second-class people. "Uncle Tom," the intelligent and enlightened hero of bondage, is a fruit of slavery, to which the free blacks have never produced a rival.

Another experiment, of less noble nature, has also been tried. It is that of stealing slaves from the South, and transporting them to the North; and with what results? Much capital has been thus benevolently wasted, much trouble has been experienced, and many tears uselessly wasted. The negro has been carried to a climate too frigid for his constitution, and his industry has added neither to his aggregate

wealth, population, intelligence, nor virtue. He is far worse in circumstances, and farther from developing the ends of his being, than when in the more agreeable and prolific South. With a contempt for "poor white folks," (to use his own familiar words,) and with the faith that *liberty* and *freedom from work* are synonymous terms, he despises honest poverty and labor; but seldom toils, and often steals. So unsatisfactory have been the results of negro-stealing to philanthropists, that they are opening their own eyes to the crude fruits of their costly experiment, and would let it alone, did not pride of opinion still urge a sluggish robbery for the sake of honesty and piety. The stealing experiment has proved a failure, and has thus again providentially endorsed the South.

Once more: Providence has kept the negro race in a state of singular satisfaction with its lot in the South. While mobs and insurrections and nullification have been of constant recurrence among the white race, the negro has given but very few examples of dissatisfaction since the organization of the confederacy; and those examples were never general. Plots of insurrection have always been revealed by negroes themselves, and usually have been found instigated and promoted by thieves of the white race. In the field or the city, in the cabin or the church, in the prayer-meeting or the dance, the negro is ever the cheerful singer or the mirthful performer. With food, raiment, and shelter while in health, with medicine, physicians, and sympathy in sickness, his material and religious mercies are superior to those enjoyed by three-fourths of the human family. He plots no insurrection, he frames no general combinations, but abides in a state of peace. He labors leisurely, is free from solicitude, and is seldom sick; and when he dies, he is blessed with the consolations of religion. When we therefore take a large survey of the results of Hamitic service in America,

and mark the singular and often vast interpositions of Providence to sustain it, and to bless its perpetuators, we can but feel that God is for it, and that it accords with the world-wide application of the law of love to a fallen race.

The argument of the opposition undertakes to prove that Hamitic service is against the law of love; and that, by consequence, God could not righteously confer a right to it upon Japheth. We have replied, that God did formally grant it; and that it is not against the law of love, since it was conferred on the Hebrews; and if it was consistent with love in their case, it is so in that of Shem and of Japheth; and that Providence has asserted its consistency with benevolence by preserving the institution of Hamitic service in America through all vicissitudes, and by making it a great political blessing to the Hamites, and to the world at large.

Finally, the whole argument of the opposition is this: "Christianity is hostile to Hamitic slavery, making it in turpitude equal to piracy, because Christianity says, 'Thou shalt love thy neighbor as thyself.'"

The answer is, this argument proves too much for its correctness; for God's constitution for the Hebrews admitted the righteousness of Hamitic slavery, and it affirmed as its main law the very same thing Christianity does, viz., "Thou shalt love thy neighbor as thyself." The great law is the same in both codes; and if Hamitic service was right in one code, in view of the law of love, on the same premise it may be just in the other code. From this conclusion there can be no escape.

CHAPTER VI.

RECAPITULATION OF POSITIONS.

HAVING given the textual analysis of the Noachian law, it is proper to present it in epitome, in order to its intelligent criticism by objectors, and to see at a glance the work that awaits us.

FIRST POSITION.

Men are rebels against God, and have forfeited all original rights, both spiritual and political. They can claim no present rights whatever, unless from a direct deed of Divine gift; and what is not granted as a right, cannot be justly claimed as such. Equality of *political* rights, since the fall of man, cannot be asserted, unless a Divine charter conferring such equality can be produced.

SECOND POSITION.

There have been but three *general* dispensations of law to the *world*, the Adamic, the Noachian, and the Christian. The Adamic constitution or code was both spiritual and political, and a part of its provisions was repealed in the days of Noah. The Christian dispensation was purely ecclesiastical, while the Noachian was purely political. Neither of these constitutions has ever been repealed or modified; their laws are still of universal obligation. The Noachian code is the Divine constitution of the political world, and all nations

are bound to observe it in their legislation, or submit to the penalty of disobedience. In connection with this, such political parts of the Adamic constitution as were not repealed or modified are still of binding efficacy, such as the laws of cultivation, and the multiplication of society.

THIRD POSITION.

By the negation or curse on the Hamites, and by the difference of the two blessings on Shem and Japheth, the institution of a perpetual trinity of races is clearly manifest: such a trinity being absolutely demanded in order to the realization of the blessings and the curse pronounced.

FOURTH POSITION.

A Divine blessing conveys a Divine right to its possession and enjoyment if a political benediction. It exalts the recipient to rights which cannot be claimed by nations or races not specified in it. And a Divine curse devotes the subject to inferiority of rights. If the malediction is political, it ignores the claim to former political rights; and if one race or nation is politically blessed and another is not, the equality of original political rights is thereby disturbed, and primeval equality is destroyed.

FIFTH POSITION.

1. The Hamitic race being ignored from political blessedness, are the subjects of social malediction, and possess no equality of political rights with Shemites and Japhethites.

2. The Shemites received a positive political blessing, a part of which was Hamitic service. They have therefore a Divine right to such blessing—a Divine right to Hamitic service. As the oldest race, it enjoyed a Divine right to

supremacy and a double portion of material, mental, and moral power. It had a right to two of the three *double continents* of the globe.

3. The Japhethites had a Divine right to political emancipation, and after Christianization, a right to supplant Shem in the possession of two double continents. They had a claim to Hamitic service and to universal dominion, till all races should be united under the great Mediator of Shemitic descent. Until then, the Shemites cannot *claim* political equality of rights with Japhethites.

SIXTH POSITION.

The humiliation of the Hamites, and the forfeiture of birthright prerogatives and possessions by the Shemites, are correctives for transgression of the Adamic law against barbarism; while the exaltation of Japheth is in Divine right of obedience to that law, and a reward of fidelity. Hence he is "*the enlarged, the unbound or free, the faithful, the confessed, the sign of conviction, the fair, the great,*" the Lord of Shem, and the Master of Canaan.

SEVENTH POSITION.

The Japhetic nations of Europe and America are in Divine right seized of Hamitic service and of Shemitic property and power, and are Divinely obligated to compel the Hamites to cultivate the soil and to emerge from barbarism. They are also to enforce political obedience to the same law upon the Shemites, but not by menial service.

CHAPTER VII.

RULE FOR AN INFALLIBLE INTERPRETATION OF PROPHETIC LAW.

HITHERTO our interpretations have been guided by the common rules of criticism. By these we conclusively ascertain all the legitimate senses of the text, and claim some progress. But such interpretation is liable to the objection of ambiguity, and where absolute certainty is required it does not meet our necessities. It is therefore natural to seek some law which will insure an infallible decision as to which meaning of the prophecy we are to receive. Such a law, therefore, we present. It is *a self-evident truth*, and therefore infallible in its nature; simple and of easy application; it is a touchstone to all views of obscure prophecy, and tests, instantly, the accuracy or inaccuracy of the expositor: it decides the Divine meanings of prophecy with absolute precision.

THE RULE.

A perfect coincidence of events with a legitimate interpretation of prophetic law, is infallible proof of realization. And whatever legitimate sense of the text is fulfilled, such legitimate sense is absolutely that which the prophetic text originally intended to teach, for God fulfils his own meaning and that only. The force of this rule will be seen in the following examples:

1. *The blessing on Judah.* “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and to him shall the gathering of the people be.” In this prophecy, the terms *sceptre* and *lawgiver* may be understood either literally or figuratively. For, according to the very nature of the terms, either of the two acceptations is *legitimate*; neither is absolute; figuratively used, the two terms denote simple nationality. The general sense of the prophecy is clear; the specific meaning is ambiguous; and the only mode left us of ascertaining the intended meaning attached to the specific terms, “sceptre and lawgiver,” is to observe their mode of realization. The actual fulfilment shows that the figurative sense was that originally intended, since nationality adhered to Judah till Christ, while the literal sceptre had been lost for centuries. The coincidence of the event with one particular legitimate interpretation of the specific terms, demonstrates that such legitimate exposition was the one intended to be communicated.

2. *Prophecy of Elias.* “Behold, I will send you Elijah (or Elias) the prophet, before the coming of the great and dreadful day of the Lord.” Here the general proposition of a forerunner is definite and absolute; but whether such a harbinger was to be Elias in person, or whether the name is used as a metonymy, is a doubtful matter; since the name Elias may be understood either literally or as a figure. In the realization of this prediction, we find it conforming to the figurative sense—being fulfilled in John the Baptist. Either of the two acceptations of the term Elias being *legitimate*, and John coinciding with the figurative sense, proves that sense to be the one originally and absolutely intended to be taught by the prophecy. An obscure prophecy is never dark as to its general or generic meaning; the obscurity always exists in its specific parts or particulars, and in their

application. By observing this fact, much perplexity in reading prophecy will be avoided. God, in prophecy, often purposely obscures the sense of particulars by the use of ambiguous words or phrases, but he never darkens the general sense.

In applying the rule, as illustrated, to determine the intended sense of the terms Canaan and servitude, we must find, first, their legitimate senses, and then observe with which of these the fulfilment accords.

The legitimate senses of these terms we have already specially considered; hence, according to the rule, if Canaan's curse is fulfilled in the race of Ham, and if personal and national bondage have been generally realized by the Hamitic race—then, the curse on Canaan was *absolutely* pronounced on him as the representative of that race, and the term servitude includes personal as well as national bondage.

It is obvious that if a realization of our interpretations has occurred, the facts disclosing it extend over the compass of the whole earth, and into the past, for at least four thousand years. To develop these facts, and finally to grasp them in a single group, demands a separate investigation of the history of each of the three races, through all their transitions from families to tribes, from tribes to kingdoms, and from kingdoms to empires. A draft must be made upon accurate ethnology, and upon the most remote geographical and historical registrations of antiquity. Facts, whether existent in nature's laws, in the word of God, in the records of travellers, in the hieroglyphs of tombs, the cuneatics of obelisks, or in the ashes of the dead, must all give their testimony relative to this dispensation of Divine law. The material comforts of nations, the intellect and cultivation of peoples, the moral excellence of races, and the commanding eminence or pitiable degradation of communities, must also

yield a tribute toward a proper comprehension of Scripture law. In condensing facts from research so extensive, and showing their proof of the realization of the Noachian curse and blessing, we shall endeavor to be brief, cautious, and correct.

PART SECOND.

DIVINE DECISIONS OF CONSTITUTIONAL LAW
BY FULFILMENT.

THE title of our work is Dominion. By this term we mean the universal and absolute dominion of God over the world; the dominion of man over the works of God on earth; the dominion of Japheth over Shem as lord, and over Ham as master; and the final dominion of the Messiah over all things in heaven and earth. But especially do we mean by it that adopted and progressive plan of the Almighty in leading the world to its final and full redemption from its fallen estate.

The material, mental, and moral universe are all correlative means to a single end, the glory of God in the happiness of animated creatures. They are all adjusted to each other in the most perfect balance, and each acts and reacts upon the other with mathematical exactitude. Neither matter nor mind can be displaced from its position and relations, without subversion of the end proposed.

When the world was first created, these correlative agents were poised in exact harmony. The solid ground, called earth; the waters, called seas; the atmosphere or firmament, called heaven; and the sun, the moon, and the planets, all mutually influenced each other, and correlatively affected the universal growth, location, and quality of vegetation. All these, again, leave such an impress on man himself as is naturally calculated to develop his latent energies to the

sublimest state of perfection. What was the paradisiacal shape or location of lands and seas, or what the currents of air and water, and the specific characteristics of the climate, is now unknown, but certainly all was "very good."

At the fall of man and the introduction of the great war for his moral conquest and final restoration, the original correlations of matter, mind, and morals were universally transformed. The nature of the soil was changed, and, with it, the world of vegetation. Such a transition was, from the very nature of things, as vast as that produced subsequently by the deluge. The earth, the seas, and the atmosphere, as well as the vegetable and animal kingdoms, must have so declined as to involve a universal *reörganizatiön of nature*. After the curse, the world, in contrast with Paradise, presented another heaven and earth and (doubtless other) seas. It is not impossible that there was then but one continent, one ocean, and one climate, as well as one *united* race of man. Such continent may have been America.

The deluge secured a second universal curse on man. Previous to it all nature had been degraded "for man's sake;" but now nature takes a still lower descent. The "heaven or atmosphere," and "the earth or dry land," are again impaired and the soil displaced; the world is again reörganized in all its great correlations of matter and men; and new continents, or ancient ones with different contour or qualities, rise from the divided waters. *Three double climates, three double continents, three oceans,* and three races* of mankind appear, with inseparable marks of the unity of a Divine purpose stamped on all. The disposition of the material world and its correlation of parts determine the location and correlation of races with resistless force, and

* We esteem the Arctic and Antarctic Oceans as natural portions of the Atlantic, the Indian, and the Pacific.

have been felt, like the wand of destiny, in the history of all nations.

The double continents are Europe-Africa,* Asia-Australia, and North and South America. Europe-Africa and Asia-Australia, though separated by chasms of water, are yet so near to each other by connecting links, as properly to be regarded as double continents of the same land. Asia and Europe, too, are so connected, (like the "twins of Siam,") that their *two* double continents may be grouped under the appellation of "the double twin world." These double continents may also claim the name of "Quadrupartite," being divided into four great sections. The oceans are the Atlantic, or "river-ocean;"† the Indian, or "half-ocean;"‡ and the Pacific, or "double-ocean."§

* Though this classification of continents is unnoticed by geographers, it cannot be discarded in explaining the plan of the world's redemption. The shape and location of continents are not accidental, but as truly enter into the scheme of agencies for man's final emancipation as either intellect or the gospel. Writers may not have dwelt upon such facts, in justifying God's ways to man, but such oversight is rather to be attributed to narrow views of God's government than to any disconnection between the material and moral world. Nature and grace are inseparable concomitants in God's empire over man.

† The Atlantic shores coincide in correlative curves like the banks of a river; and the west of Europe-Africa, and the east of North and South America, are but the valley of this ocean.

‡ The Indian Ocean extends only through one hemisphere.

§ The Pacific and Indian Oceans contain about four times as much surface as the Atlantic, and may with propriety be called "the double ocean," or the twice-doubled sea of waters, coinciding with the twice-doubled lands of the old world. The old world, including Oceanica, has an area of about thirty millions of square miles, while America and its islands has fifteen millions: in other words, the "twin-continent" is twice the size of the single one. This we learn from a careful comparison of geographical statistics.

The climates are the frozen, the temperate, and the tropical—all being properly classed in pairs.

By a *general* law, climate has a transition from extreme heat to extreme cold, from the equator to the poles. This gradation is however quite irregular, and the degrees of latitude, while they mark the climatic nature of vast regions, are by no means to be regarded as *accurate* thermometers of specific countries. The *isothermal zones* of the earth never coincide exactly with astronomical zones, and frequently depart very widely from any marked coincidence. The location and elevation of lands; their proximity to polar or equatorial sea-currents, or to mountain chains, or their exposure to polar or tropical winds, together with many local phenomena, produce various degrees of mean annual temperature. The old world is one of *plateaus*, the new world one of *plains*. The old world is one of *dryness*, the new of *moisture*. The plateaus of the former are either burning or congealing deserts; the plains of the latter are of exuberant fertility. The *coast-line* of Europe, Asia, Africa, and Australia is seventy thousand miles, that of America is one half the sum; while its navigable waters equal the sum in full.

The passes of internal communication in the old world, such as rivers, seas, and plains, are through the same zones of climate, while in the new they cross from zone to zone, from the arctic to the antarctic girdle. The mountains of the old world move easterly from the Atlantic, while those of America appear as walls along its ocean sides, from Behring's to Magellan's Straits, and from Labrador to the La Plata. The eastern world is one of strongly marked contrasts, the western of the clearest *simplicity*. The former types *division*, the latter *unity*. That suggests selfishness and separateness; this, sociability and confederacy. The one

is expressive of non-intercourse and monotony, the other of exchanges and variety. That enforces dispersion and feebleness; this, aggregation and power. The one is a world of permanent antipathies, the other of friendship, fusion, and abiding union. While both, united by the oceans, display a world of independent diversity, finally to be united—without consolidation—in one grand confederacy of political glory.

The vegetable kingdom proceeds by equable gradation from the poles to the equator. The mosses and lichens of the north-lands are succeeded by the coniferæ; these by the oaklands; these by the zone of walnuts, beeches, hickories, etc.; these again by that of the palmetto; and that again by the ever-blooming flora of the equator, a solid and impenetrable mass of vegetation. Animal nature proceeds from the extremes of the globe to the central regions by a similar gradation. The polar bear and reindeer, the seal and whale, are succeeded by the hog and the horse, the elk and bison, the lion and leopard, the shark and dolphin. The insect and reptile race increase in genera and species till the eye wearies with observation. Quadrupeds, birds, and fishes multiply in such numbers, perfection, and elegance, that the tropics become the very type of paradise. The iciness of polar death seems to pass by degrees from a snowy chrysalis to the splendor of amaranthine animation. The perfection of the vegetable world is one of *material* kind, and the perfectability of the animal intellect never surpasses the maturity of animal forms.

The coincidence of climatic, vegetable, and animal zones, is a sublime exhibition of Omnipotence and Omniscience in relation to man's redemption; while their contrasts of frozen or lifeless, torrid or animating, and temperate or modifying, are full of instruction. Animals and vegetation in-

crease in activity and perfection from the extremes to the equator of the world. To this rule, man only is an exception. Man at the equator, unlike plants and animals, is neither the most elegant in form nor attractive in beauty. His intellect is not the most powerful there; nor his morals the purest; nor his manners most refined. At the poles and the equator he is a savage, a barbarian, with stultified intellect and most depraved propensities. His development does not follow the analogy of animal and vegetable creation. This anomalous fact is therefore a natural and effectual barrier to all argument from analogy of a separateness of races, at man's primeval creation. Ethnological infidelity, with all its boasted knowledge, has overlooked the difference between the regularly graduated faunæ of plants and animals, and those of men. There is a contrast between them, rather than a likeness, and that contrast must owe its existence to opposing and not to analogous laws. The old world is one of direct contrast and likeness, and is deserving of profound consideration.

The continent of "Asia-Australia" is closely analogous in all its great features to that of Europe-Africa. Asia, from its numerous and majestic islands, seas, gulfs, peninsulas, and rivers, is appropriately termed a *maritime* continent; and the similar articulations of Europe, though proportionally greater to its size, demand for it the *same* appellative. Africa and Australia, neither divided by rivers nor indented with bays, present an interior whose wastes are alike desolate and inaccessible. Europe has one mile of sea-coast to every one hundred and fifty-six square miles of its area; yet Africa affords but one to every six hundred and twenty-three; and Australia one to three hundred. Were navigable streams to enter into the estimate of coast-line, the disproportion would be far wider and more striking. Intercourse and progress are sug-

gested by European and Asian countries, while isolation and stagnation seem typified by those of Africa and Australia. The links of the chain of connection between Asia and Australia are to be counted as especially Asian. They are Sumatra, Borneo, Java, Celebes, Papua, and other islands lying in groups between. Europe and Asia are separated by a zone of barriers, consisting of deserts and mountains, and seas and mountains. Europe and Africa are severed by climate, and by a sea and desert of about coincident length; while Asia and Australia are divided by water and by climate.

A glance at the map will show that Europe and Asia have an indented or commercial coast, while Africa and Australia are rounded and smooth: that the former have vast interior streams, while the latter have none: that the former have vast comparative fertility, while the latter are comparatively sterile: that the climate of the former is comparatively temperate, while that of the latter is almost purely tropical: that the first are the realms of civilization, the others the regions of ignorance and barbarity: that the tide of empire has rolled through the north, while only a few tribes, like oases in their own deserts, have attained to even a semi-civilization in equatorial continents.

The dispersion of vegetation began at the creation; that of animals and man began at *Ararat*,* and from the ark of Noah. Guided by the same Divine impulse that led them to the ark, the animals departed from it, each to their own native or adapted climate and country, or faunæ.

As America had been submerged and denuded of animals

* The word "*Ararat*" is properly a descriptive term, rather than an appellative. "The mountains of *Ararat*," (Gen. viii. 4.) are, literally, "the mountains of lofty peaks," such as those of the highlands of Armenia.

and men, a natural pass to it from Asia must have existed. The centre of human radiation over the earth, it seems, was fixed by the Almighty in that region where the great sections of the old world would be of natural and easy access. This point was that where Europe, Asia, and Africa unite. This region is bounded by the Caspian, the Caucasus Mountains, and the Black Sea on the north; by the Marmora and Mediterranean on the west; by the 30° of latitude on the south; and by the 50° of longitude on the east; or bounded by latitude 30° and 41°, and longitude 113° and 128°. *See your Map.* (The latter limits will exclude Asia Minor.)

The family of man was then divided into three great branches; and again, these branches were subdivided into *seventy* nations. The nations of one of these branches radiated into Europe; those of another departed to Palestine, Arabia, Africa, India, and Australia; while those of a third expanded over the *plateaus* of Asia and the plains of America.

After this grand dispersion, all general interfusion of blood was obstructed by the great separating barriers of nature, such as mountains, deserts, seas, climates, and the universal and national and personal badges of *natural caste*.

In the economy of *terrestrial* redemption, three great double correlative elements were indispensable. These were *love* and religion, *thought* and knowledge, *action* and wealth; or *will*, *intellect*, and *moral force*, and their natural results. Of these Ham was the normal type of *toil* and *material* riches; Japheth of *toil* and *thought*, and of *material* and *mental* wealth; and Shem of *toil*, *thought*, and *religion*, and of *material*, *mental*, and *moral* power.

To develop the resources of nature, the arcana of knowledge, and the perfection of social and Divine love, and to increase thereby the population of the world and its comfort, was the law of God declared in the first and second dis-

pensations. "To till the ground," to "replenish the earth, and to *subdue* it," was God's written statute.

The locations to which this trinity of races was disparged, "in the days of Peleg," were in climate, soil, and water peculiarly adapted to develop the talents conferred on each race. Had one mountain or river, one sea or plain been different from what it was, the course of events might have been widely different from what it has been. But had the more important features of man's habitation been wanting, the path of events would have been proportionally distorted. Had there been no Euphrates, or Nile, or Hellespont, or Caspian, there had been no Babylon and Persia, no Palestine nor Egypt, and then the events of time had all followed a different channel.

But whatever may have been the exact correlations of nature to the capacities of the races, the results were not as exact as might have been anticipated. Ham disobeyed the laws of Heaven, refusing to bear his full part in the accumulation of material wealth to release the mortgage of misfortune on the world. Shem filled not half his measure of obligation. Piety expired on his altar; knowledge and wisdom departed from his careless abode, and one vast portion of his inheritance was abandoned to barbarous neglect. Japheth, amid the universal transgression, was nearly ruined by temptation to idleness. But the debt must be paid to the underwriters. Material, moral, and mental products must be assessed upon such exuberant resources as lay disused in the realms of matter and of mind. An agent must be appointed to enforce the liquidation of liabilities. Christianity was offered as a medicine for idleness, ignorance, and vice. Shem spurned it from his tents, and Ham refused it admission to his *kraal*. Japheth alone received it as the messenger of light, and then sunk again to slumber through ages dark

with dismal dreams. Providence was weary with the lassitude of man. He broke the empire of corruption at a blow, and severed the chain of mental bondage for ever. He woke the slumbering conscience to Divine obligation, and released man from subjection to apostasy. Opening the law to all, he read to Japheth his Divine succession to the agency of supreme paymaster. He lifted the veil and showed him America, the birthright of Shem, and bade him inherit and enter, possess and improve. He gave him the ancient commission to coerce the race of Ham to bear its part of tribute by tilling the soil and subduing the earth. He made him observe the imbecility of Shem, and unbar his gates, break down his doors, and rouse him from narcotic visions by the thunder of his power. He ordained his throne of fiery flame and burning wheels, and bade him drag the races of disobedience in links of iron behind his locomotive of electric progression. Now he moves on sublimely, resistlessly; "self-moving, he drives on his pathway of cloud." He heeds not the cry of Ham for delay, nor Shem's pinings at his departure from the good old ways of Noah. Philanthropy weeps and prays for detachment from such reckless speed. It storms and vociferates, but on—right on—with all the world in subservient haste, he heeds not, he hears not, save the voice of Jehovah and the trumpet of destiny. Japheth is now the type of toil, of knowledge, and of religion. He is the adopted and commissioned financial agent to levy tribute on the world to pay the great debt for its enlargement and release. It is his official duty to enforce collections of taxes on all the beneficiaries of redemption. He is not obligated to "bear the cross alone, and all the world go free." All must work, all must pay, and Japheth's *salary of agency* must be contributed by those whose cause he serves. His location, his genius, his knowledge, his wealth, his power, and his commission of

royal supervision over earth till Christ appears, are all of God.

The path of history and of prophetic law are but identical, and nature's laws conform to those of Noah. Nature and grace, matter and mind, the earth and seas, the sun and skies, and revelation and providence, all conspire to elect, anoint, and legalize the agency of Japheth in reclaiming desert lands and enslaving the idle races of men, and bidding them toil. He works for them, and they should work for him, and through him for themselves. He toils for all, and so should they; he works for God, and so should they. God *bids* him coerce their action; and he will make them servants, till the great sabbatic year of time. Japheth's coercion has kindled the first flame of hope to Hamitic eyes, and clothed with light the only star of promise that ever moved toward the stalls of Africa. Tearful pity would deplore the black man's service to the world; but hope shouts over the cloud whose waters are to revive Sahara, and make the desert blossom as the rose.

The locomotion, light, and grandeur of our age are but the sequence of the operations of nature and grace through all the past. They are the sublime result of moral, intellectual, and material forces, acting upon unwilling races in the three great double continents of the world.

Had the adjusted correlations of men, of oceans, of continents, of climates, of the seasons, of day and night, and of the gospel been at all displaced, the results would have been far different, and far less glorious. Eternal Wisdom chose the best plan for man's terrestrial elevation that lay within its range of vision; the best, doubtless, had man been obedient, and certainly the best in view of his defection. Persuasion, and compulsory observance of primordial law, are both incorporated in the plan of earth's regeneration,

and where the former is inefficacious, the latter is demanded. Earth's goal is at the end of the course of time. Its steeds would fly from the rugged journey; they must therefore be harnessed with iron, and lashed with scorpions. Poverty and want, ignorance and bestiality, pestilence and famine, battle and tyranny, slaughter and tears, have been the chastisements of Heaven and the coercives to action and fidelity. A Nebuchadnezzar, a Cyrus, an Alexander, and a Cæsar have been God's chosen *drivers* of the car of progress; a Luther, a Columbus, and a Washington, his persuaders. But the scourge and the smile, the tempest and the sunshine, the tropics and the poles, the deserts of Africa and the fertility of Asia, the servility of Canaan and the royalty of Shem and Japheth, however strong their contrasts, are yet all alike the messengers of love. Prophetic law divides the world, disperses men, disposes conditions, decides relations, confers and abrogates rights, rewards the faithful, and punishes the evil. It gives the world a royal master, and over him places the throne of the Great Supreme. *Providence has executed prophetic law, because primordial law was violated. The necessity of the former code arose from man's wilful and general disregard of the latter. If the one was a righteous law, the other is its righteous successor. And Japheth's right to rule, and Ham's necessity to serve, and Shem's to yield, are all alike of God.*

Providence has not only executed prophetic law, but this very execution decides both its inexorable meaning and its sublime philosophy. To understand the law, we must contemplate the manifestations of Providence in geography and history. To receive the law with gratitude, we must know its philosophy, the ends it proposes, and the fitness of its chosen means. We must behold great general principles correlatively operating through all ages of history, and

abroad the whole globe; we must see the relations of continents to races, and those of these races again to each other, and then of all to God's laws, and to the redemption of men. Isolated views inevitably confuse our surveys of Divine wisdom and rectitude; we must see the whole system at once, with its parts all adjusted to each other, or we can perceive but dimly, if at all, the justice or the mercy of God's government. To narrow vision it is but a cruel, arbitrary, and tyrannical empire of mere Omnipotence. But to the eye that glances all in providence and revelation, that sees the beginning and the end, and elemental agencies between, it is alike omnipotent, sublime, and full of mercy.

The feeble mind will promptly and eagerly seize on apparent exceptions to general truths, and urge them as fierce objections to the universal scheme of harmony and right. The answer worthy of their depth is silence and pity.

We propose in this part of the volume to show that fulfilment decides in favor of our textual exposition of the prophetic law. These expositions we enumerate as follows, *first*: The law of the second dispensation divided the human family into a permanent trinity of branches or races. *Second*: These races were, by that law, divested of former political equality in Divine right. *Third*: The law relating to the Hamitic race placed it, firstly, under a general curse or state of inferiority; secondly, it specified that such curse should consist of the *lowest estate* of servility, either national or personal, or both; thirdly, that such service should be rendered directly to Shem and Japheth. The law is, (1) "Cursed be Canaan; (2) A servant of servants shall he be (3) to his brethren." *Fourth*: The law confers (1) a birthright portion of the world on Shem. (2) Hamitic service on Shem as a part of the Divine blessing: (1) "Blessed be Shem (the eldest heir) of the Lord God; (2) Canaan shall be his servant."

Fifth: The law confers upon Japheth, (1) "*persuasion and liberation,*" or *conversion and freedom.* (2) The forfeited birthright of Shem. (3) The service of Canaan as "a servant of servants." (1) "God shall *convert, liberate, enlarge* Japheth; and (2) then he shall *possess and inhabit* the barbarian lands of Shem; (3) and then Canaan shall be his servant." The order of realization by Japheth is one of successive epochs; the service of Ham was to be his, in Divine right, *after* he possessed the *tents of Shem*, and not before that time; the possession of these *tents* was to transpire *after* his *unloosing* and *persuasion*, and not prior to it; *the persuasion or liberation* was to be *primodial in the series.*

A panorama of the world must be presented, that the sublime doctrines we have stated may be seen successively decided through the roll of ages. To this we now invite the reader. Let him keep awake, and learn that fulfilment is Omnipotence in the judgment-seat of the court of heaven deciding the meaning of the ancient legislation of Omnisience.

CHAPTER I.

TRINITY OF RACES FULFILLED.

MATHEMATICAL demonstration is absolute certainty; moral demonstration admits of degrees; but prophetic demonstration, diverse from both, is as absolute in its decisions as the accuracy of Omniscience. The fulfilment of the Noachian law will, therefore, not only establish its own inspiration, but decide its true meaning with unerring precision. The greatest feature of this law is the perpetual trinity of races it ordains. This trinity, established by the law itself, is further noticed in the Scriptures, and is observable through all the past. At present, it exhibits itself in sublime and fearful relations. The proofs of its ordination and universality, we propose in the following sections.

SECTION I.

TRINITY OF RACES INSTITUTED.

THE law of Noah conferred a triple blessing on Japheth—that of Christianization and liberation; the possession of Shem's birthright; and Hamitic service. It bestowed a political benediction or rights of primogeniture on Shem; and added Hamitic service as a part of the blessing.

It gave no blessing to Ham. As the blessing of Japheth

differed widely from that of Shem, the rights and condition of their posterity must be as diverse as the blessings themselves. Again: Ham receiving no benediction, the condition of his posterity must, of necessity, be diverse from that of both Shem and Japheth, and as neither of these separate estates could be realized without the separate existence of the races of Shem, Ham, and Japheth, we are compelled to admit their perpetual separateness: a general fusion of races, and a coincident fulfilment of the law, being altogether inharmonious and impossible.

The perpetual coëxistence of three races of men from the flood to the resurrection, is, we repeat it, an inevitable sequence from the diversity of estates ordained by the author of prophetic law. Why the organization of this trinity has been treated lightly by theological writers, is a matter of surprise. Doubtless they saw, in their day, no practical utility in the arrangement. It is not, however, to be slighted; for if it was of importance sufficient to justify its Divine institution and sublime perpetuation, it surely has a universally practical nature of no ordinary character—it must involve the interests of all the world. Several chapters will be devoted to prove the perpetuation of this human trinity.

SECTION II.

TRINITY OF HEAD. SM, HM, JPT.

“The sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth. These are the three sons of Noah; and of them was the whole earth overspread.”

THIS text presents us with a trinity of fathers to the entire race of men now living; mankind therefore begin their descent

from a *triune head*. Some pseudo-Christian and skeptical writers of very modern school, profess to discard this notion of the sacred oracles; but their objections arising only from fanciful speculation, are of little weight against a Divine assertion. They insist that the word *earth*, or *world*, is a term of vague import, and that it did not embrace America, and some of the islands of the sea. We reply, that the record speaks of "the *whole earth*," or "every earth;" and that a more comprehensive term of universality could not be chosen; and if it does not mean the *whole earth*, then a phrase cannot be found or framed to express universality.

SECTION III.

TRINITY OF SETTLEMENT.

"These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood."—Gen. x.

THE descendants of the three sons of Noah settled in different continents of the earth, and have permanently inhabited their original localities; and no transitions or emigrations have *materially* altered their continental habitations, except in America. The settlements of Japheth were principally in Europe and western Asia. Those of Shem were in Asia and America; and those of Ham were in Africa, southern Asia, and Australasia. The islands pertaining to the several continents were occupied by races from the mainland contiguous. This general distribution was in accordance with a Divine order given in the days of Peleg, great-grandson of Shem. We shall first present the decree of dispersion, and then trace its coincident verification.

Paragraph I.

DECREE FOR THE DIVISION OF THE EARTH.

“Remember the days of old ; consider the years of many generations : ask thy father, and he will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel ; for the Lord’s portion is his people : Jacob is the lot of his inheritance.”

This text, though not the original decree for dispersion, is yet so particular in its specifications as to be an ample substitute. It states clearly, that the sons of Adam, or nations of men, were disparted from each other by Divine command ; that to each nation was assigned a separate portion of the earth ; that the landmarks of these countries were firmly established ; and that the *time* of the Divine decree was so recent as to be familiar to the ancient men of that age. It further states, that God divided the earth, or nations, according to the number of the sons of Jacob, and that he also, at that time, reserved a country for the twelve tribes of Israel, as an inheritance ; and that the reserved portion belonged to God. Various words in the text possess a depth of meaning in the Hebrew, not readily translated into flowing sentences by coincident synonyms. We render a few as defined by eminent Hebraists. 1. In the phrase “divided to the nations their inheritance,” the original term בְּהִנְחָל, *benchel*, may signify, “*distributed their lands for inheritance to the nations.*” 2. In the phrase, “when he separated the sons of Adam,” the word בְּחִפְרִידוֹ, *beperidu*, may mean, “when he *disparted*, or *disunited*,” the sons of Adam. 3. In the phrase “he set the bounds of the people,” the words יָצַב גְּבֻלָּה, *itzeb gebeleth*, may signify, “*when he firmly settled the marks of boundaries to the lands in a definite situation.*” 4. The text, “when

he separated the sons of Adam," doubtless refers to separation by colors of complexion or of blood. Moses had in the preceding words announced the division of the nations, and there seems a tautology, without any pertinency, in the immediate repetition of the same thing, unless such repetition specifies something characteristic of the division. With this view a close interpretation of the Hebrew coincides. "Beperidu bni Adam," or, "he separated the sons of Adam," may refer to the blood and complexion of men as a unit, and to a variety produced from them, such as has ever since existed. "PERED," says Parkhurst, "signifies division, or separation; hence we derive the words *part*, *dispart*; Greek *παρδος*; Lat. *pardus*; Eng. *a pard*, from its distinct colors or spots." Adam signifies either *blood*, *ruddy*, *men*, or the *name Adam* implying all of these. The text will thus mean, that God disparted the sons of Adam, who were of one blood and color, into a variety of races differing in blood and color. 5. In the phrase, "according to the number of the children of Israel," the word *למספר*, *lemesepher*, may be a verb, and may mean, "then he estimated or had respect to the twelve sons of Israel," and divided the earth into twelve great portions for the nations, and "reserved a portion for the *twelve tribes*." The facts of this declaration of Moses are of no ordinary nature, and open a wide field for philosophical inquiry. We learn from them that the nations were disparted after the flood by the direct agency of Omnipotence; that to each nation was assigned a specified country; and that the *landmarks*, or dividing lines of these countries and races, were created at that era, and were to remain enduringly as nature. These boundaries could not be mere conventional or civil limitations, since they were to be perpetual. They must consist, then, in those great natural partitions observed in *climate*, in *color*, in *mountains*, in *rivers*, *bays*, *seas*, and *oceans*, and

in *diversity of anatomy*. That boundaries set by the Almighty are justly ranked as laws of nature, both Christianity and philosophy alike admit; and that the nations of men are thus separated by natural boundaries, none will be justified in denying.* The division of the earth referred to by Moses must, then, be that by which the three great races were appointed severally to Asia-Australia, Europe-Africa, and North and South America; and when, also, the three great types of *anatomy*, or color, hair, and features, were impressed on all mankind.

To this same decree St. Paul evidently alluded when at Athens. He says, "God made *out of* one blood every race of men to dwell upon every surface of the earth, having prescribed their preadjusted climates, and landmarks of habitation." Acts xvii.

We understand St. Paul to mean, that at the flood, the world being reorganized, the nations and races of men were also reorganized and disparted to different and Divinely assigned localities, and these localities had natural boundaries; and that climate, as one of these classes of boundaries, either had been preadjusted, in the new estate of affairs, to the physical constitution of these races, or that their constitutions had been changed and adapted to preëxisting climates, or that both events had occurred. The word *κλίμα*, from which we derive our word *climate*, is not used in the text by St. Paul; he elsewhere applies it as an appellative of countries, as in Rom. v.: 2 Cor. xi.: and Gal. i.; while the word *καὶρός*, in the text, "is used to denote both *country and periodic time*." Its application, in its connection, to the roll of seasons, mentioned of God to Noah, is very obvious. And as varying seasons imply, or rather express, climatic change,

* On the laws of nature and revelation, see Blackstone.

the various climates of the earth are all included in St. Paul's admirably chosen term of description. We may then epitomize the teaching of both Moses and St. Paul as follows :

1. God divided the world to the great races of mankind after the flood in a specific way. Nations were not permitted to settle as they pleased ; nor was there reason for contention about territory, God himself having given each race its portion, and a Divine right to it, and no right to other portions.

2. The boundaries of the habitation of different nations or races were firmly settled by the Almighty. They were established in nature itself, and consisted of climate, mountains, deserts, waters, language, and a natural badge of distinguishing color, hair, and of other anatomic peculiarities.

3. This law was promulged after the flood, and before the confusion of tongues.

Paragraph II.

CONFUSION—DISPERSION.

“And the whole earth was of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there. And they said one to another, Go to, (come,) let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold the people is one, and they have all one language ; and this they begin to do ; and now nothing will be restrained from them which they have imagined to do. Go

to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth. And they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; from thence did the Lord scatter them abroad upon the face of all the earth."

The division of human language into three great branches, with *sixteen* primordial tongues and various dialects, seems to have occurred by the curse at Babel, and these divisions became a part of the great landmark system of races and primordial nations. On the events at Babel we offer a few brief remarks.

1. Prior to the emigration to the Euphrates, all the families of the earth were living in one locality. This locality was near where the ark rested in Armenia, and near the head-waters of the Euphrates. From this place the three races (of seventy nations) took their departure to their patrimony. The text calls this primary location *east*, but it was really north-west from Shinar. The Hebrew word QDM, translated *east*, involves a useless theory of oriental occupation prior to that on the Euphrates. QDM signifies *first*, the *beginning*, *ancient*, etc., or the *first habitation*. The text means "they journeyed from the first" location after the flood. This is its easy, natural, and true sense. They descended along the Euphrates from its head-waters in the mountains, and paused and settled at the first great campaign they approached on their route.

The emigration of Japhetic nations was north and west of the original location of Noah, so that only Hamitic and Shemitic nations were at the Babel building—both having naturally kept the river-valley together.

These statements are important aids to a just conception

of the reason why the later habitation of the fragmentary nations of Japheth are found in Caucasian countries, while the Shemites and Hamites are in Asiatic and African regions. The Hamites had the ascendancy at Babel, and were usurpers of Shemitic lands, and are said to have tyrannized over the Shemites with a high hand.

Nimrod invaded Assyria, and appears to have remained there till ejected by force.

2. The location at Babel and the project of a fusion of races was a bold rebellion against the Divine order for dispersion. In this rebellion, the Hamites under Nimrod were most conspicuous; their tower and city were built expressly to oppose the Divine order of dispersion *abroad over the face of the whole earth*. The Shemites were in their own country; but the Hamites were not, and the Japhethites had departed toward Greece, Europe, and Russia; so that the plot of rebellion was thoroughly Hamitic. Their city and tower were built as a capital, a seat of empire, an empire composed of two races; it involved amalgamation.

Amalgamation was rebellious, because it promoted difficulties in the way of personal rights to the inheritance divided out to each particular nation; it produced a hybrid race which had not been provided for at the "division." Abraham's family, as a metropolitan race, had been foreseen and its inheritance antedated, but no similar provision was made for any other people. The enormity of the proposed fusion of races is seen in the consequent and heavy judgment sent on the nations, a judgment alike perpetual and profluent of evil.

As confusion was the offspring of the doctrine of equality and fusion of races then, so the same doctrine now "will—in the end—divide and destroy the tongues" of its advocates.

3. Before this rebellion all the earth enjoyed unity of

speech, but since then there have been about seventy principal languages, coinciding with the seventy nations, together with thousands of various dialects of septs and tribes.

It seems reasonable that the Japhethites, being unknown in this rebellion, should have retained the original language of mankind, rather than the Shemites or Hamites. The Zend or Sanscrit, in part, is found in *all* Japhetic languages, but among Shemitic nations only as they were in contact with the white race.

The Sanscrit is called, *par excellence*, the perfect language. There are however found at least seven great primordial languages among the Japhethites, coincident with their seven primordial nations.

As the division of language was a curse, and a curse causeless does not come, and as Japheth's language was divided, it seems that they, though not at Babylon, were yet, like Lot's wife, repugnant to departure from a commingled city of habitation. The Shemitic languages were diverse from those of Ham and Japheth, and each of its nations had a separate tongue, as had those of Ham. From the resemblance of the Hebrew to the Phœnician tongue, it has been argued that the Canaanites used the language of Abraham, and because Abraham conversed with the Egyptians it is assumed that their speech was alike. These conclusions, however, are not at all necessary. The Phœnicians and Canaanites and Egyptians were of two kinds—those who were such by geographical name, and those who were such by aboriginal blood. The Canaanites proper were land-pirates in Syria and Palestine, and were early driven from their first seats by the Syrians and others; and as the Syrians, many of them, were Arphaxadites, and as Abram was one also, their use of a common speech proves them of a common race. In Egypt, too, Asiatic conquests took place at a very

early date, and the king of Egypt may have been an Asiatic. In the days of Joseph, none of the Egyptians proper understood Hebrew, the vernacular of Abraham, nor is it likely they did in his lifetime; they would scarcely have lost a knowledge of Hebrew any sooner than the Hebrews themselves, had it been their vernacular. The languages of the Shemites, Hamites, and Japhethites, are as classes radically distinct in many primordial particulars; and as the Hamites were most rebellious, their languages would naturally experience the greatest changes by the curse—indeed, we now find them more debased than those of any other people. From these things we may infer that God intends people shall scatter and fill the earth, and that he is hostile to a fusion of Hamitic blood with other races. A city life, too, seems repugnant to the Divine order. In cities, where many meet, the morals of humanity stagnate; there fermentation, corruption, putrefaction, lust, and crime are leagued together, till adultery, robbery, and murder become the common type of *urbane* life. God made the country, man the town.

Paragraph III.

TIME OF THE DIVISION.

“Unto Eber were born two sons; the name of one was Division, (Peleg,) for in his days was the earth divided.” Gen. x.

Bearing in mind that the human family was primordially divided into three great races, and that subsequently an order was given disparting the earth among the nations for an inheritance, and that this dispersion was at length enforced by the violent confusion of tongues, we next call attention to the exact time when the decree mentioned by Moses was either executed or promulgated or both. This event transpired in the days of Peleg, the fifth in direct descent from Noah through Shem.

That this division related to the disparting of the earth among the nations is evident from its location and its relation to the context in which it stands.

It is found in the very chapter which narrates the division and settlement of the earth by the sons of Noah, and must refer to that: it would do violence to all correct rules of exposition to deny it. It is not to be doubted that the lands of the eastern world, and indeed of all the world, were divided into continents, and waters, mountains, deserts, and climate, and were so arranged as to divide the races of men. But whether such divisions occurred in the days of Peleg is not absolutely certain; they may have appeared immediately on the subsidence of the flood.

It is, however, by no means improbable, nay, it must be certain, that Asia and America were once conjoined, as are Asia and Europe now, and the severance which took place between them may have occurred in the days of Peleg. The original word in the text, "*earetz*," signifies, primarily, the *dry land*, and derivatively, the nations upon it, and Peleg may refer to the *division* both of *nations* and of *lands*; there is no reason for rejecting a double application. It may not be uninteresting, here, to record some of the ancient traditional opinions of nations on the primordial division of the earth.

According to the Armenian tradition, related by Abulfaragi, Noah distributed the earth to his three sons: to Ham he gave the region of the blacks; to Shem the region of the brown, *fuscorum*; to Japheth the region of the fair or ruddy, *rubrorum*. He dates this allotment in the one hundred and fortieth year of Peleg. He says, "To the sons of Shem was allotted the middle of the earth, namely, Assyria, Syria, Singar or Shinar, Babylonia, Persia, Palestine, and Hegiaz or Arabia. To the sons of Ham, Teimen or Idumea, Africa,

Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India, or India east and west of the Indus. To the sons of Japheth, Garbia or the north, Spain, France, the countries of the Greeks, Slavonians, Bulgarians, Turks, and Armenians." According to the mythology of the Greeks, Chronos or Saturn, the god of time, divided the world among his three sons, Jupiter, Neptune, and Pluto. To Jupiter he gave a double portion, the heavens and earth; to Neptune the sea; and hell to Pluto. Chronos coincides with Noah, Jupiter with Japheth, Neptune with Shem, and Pluto with Ham. The lot of Jupiter conforms to that of Japheth, or the heavens with the north; that of Neptune with the lot of Shem, or the sea with maritime countries; and that of Pluto with the region of Ham, or hell and death with the torrid heats of the tropics. The ancients believed heaven was in the north, and death in the south. It is worthy of remark, that the name Jupiter is almost identical with that of Japheth. JPT is the Hebrew for Japheth, and JPT-R is the Greek for Jupiter; and as in naturalizing foreign names it was and still is usual to add a final letter, we may without hesitation receive the two names as identical. In India, the name Shem, or SM, is still preserved in SoMa, or, without the vowels, SM, as in the Hebrew. In Africa, the name of HM is also preserved in HaM-on, or, without the vowels, HM, as in Hebrew. Perhaps the Shaman religion is derived from SM, as that of the Greeks from JPT, and of the Africans from HM.

From the foregoing statements we may learn the great antiquity of the existence of diverse complexions, and that of the division of races into black, brown, and fair; and observe the close resemblance of national traditions with the historic accounts in the Bible.

CHAPTER II.

SETTLEMENTS OF THE RACE OF JAPHETH.

IPT, THIRD SON OF NOAH.

JPT, *free, unbound, great, fair.*—HEBREW.

YAPETI, *Lord of the world.*—SANSKRIT.

“Now these are the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

The sons of *Gomer*: Ashkenaz, and Riphath, and Togarmah.

The sons of *IUN* or *Javan*: Elishah, and Tarshish, Kittim, and Dodanim.

By these were the isles of the Gentiles divided in *their lands*; every one after his *tongue*, after their *families*, in their *nations*.”

. ACCORDING to the law of inheritance, children possess the property belonging to their fathers. The sons of Japheth, therefore, inherited and settled the *country* belonging to him. Only two sons of his at the division are reported as having descendants; and if we deduct these two (Gomer and Iun) from the estimate of the number of *distinct* nations at the dispersion, we have exactly *twelve*. The propriety of this deduction is manifest on recollecting that Gomer is represented *in* the families of his three sons, and Javan in those of his four, just as Japheth is in his seven sons, and as is Joseph in Ephraim and Manasseh. According, then, to the gradation of the historian, two of the seven sons of Japheth, Gomer and Javan, are families of nations,

while five sons and seven grandsons take simply the designation of nations: a primordial nation is equivalent to a race of men. As of these each settled by itself, "the families *together* in their lands," we have seven climatic zones or countries in the great region termed "isles of the Gentiles."

The family of Javan, of four nations, occupied the Mediterranean zone, or the *four peninsulas* of Asia Minor, Greece, Italy, and Spain. The nation of Thiraz extended from Thrace westward, through north Italy, south France and England, and into Ireland. The family of Gomer, of three nations, had its zone from the Altay north of the Sea of Aral, and thence westward to Germany and England, and into Scandinavia. The Magog nation composed the Slavonians, and occupied Poland and south-western Russia; that of Meshech north and east of Magog, in Europe, composing the Muscovite Russians. The Tobol nation was between the Ural and Altay mountains, and composed the fair-skinned Kirghis, and some of the Turks, Huns, and Magyars; while the Medi nation composed the Medes located south of the Aral and Caspian, and between the Caucasus and Beloor mountains.

These *seven races* had each a primordial language, subdivided into dialects, making in all about twelve. The primordial Ionic was divided into the Pelasgic of Asia Minor, the Hellenic of Greece, the Italic of Italy, and the ancient Iberian of Spain. The Thracian language is traceable in the Thraco-Illyrian, and perhaps in the Gaelic, Irish, Armoric, and ancient Gaulish or Celtic.

The Gomerian tongue seems to have had three divisions, and is observable in the Anglo-Saxon, Franco-Theistic, Meso-Gothic, and Icelandic of former times, and in the present German, Dutch, Swiss, Suabian, Swedish, Norwegian, Danish, English, and Lowland Scotch of modern times. The Slavonic language is descended from the Magogites; the Finnish

from the Muscovites or Meshech; and the Zend or Sanscrit from the Medes or Medi.

Most of "the languages classed under each of the above heads are so visibly related together, as to make *one* and the *same* family, and to announce the same parent stock; but are so *dissimilar* to the others, as to mark a *different source* and *chronology* of origin. The local positions in Europe of the different nations using these tongues, are also evidence of successive chronology."

This remark of Turner is to be received with much discount. The successive emigrations are apparent, rather than real. They are partial, and not those of races as such. The rise of aboriginal nations into power was slower in the north than in the south, as population was of later growth; and this later expansion has the semblance of national emigration from the east. It is now conceded that most of those nations who are thought to have been emigrations from the east, are simply parts of races, or expansions of aboriginal nations from their centres in Europe, and not out of it, save in the case of some Tobolites, and of some Germans moving westward in their own fauna.

The Celtic or Kimmerian is in the farthest part of the west, in the British islands, and on the western shores of France. The Scythian or Gothic languages occupy the great body of the European continent, from the ocean to the Vistula, and have spread into England. In the eastern part of Europe most contiguous to Asia, and also extending into Asia, the Sarmatian or Slavonic tongues are diffused: so that we perceive at once that the Kimmerian or Celtic nations, to have reached the westerly portions, must *first* have inhabited Europe; that the Scythian or Gothic tribes must have followed *next*, and have principally peopled it; and that the Sarmatian or Slavonic were the *latest* colonists. Other

nations have entered it at more recent periods, as the Huns and the Romans; and some others have established partial settlements, as the Lydians in Tuscany; the Greeks at Marseilles, and in Italy; the Phenicians and Carthaginians (and Saracens) in Spain. But the *three stocks* already noticed are clearly the *main* sources of the ancient population of the European continent, in its northern and western portions. — TURNER'S HIST. ANG. SAX., p. 38, vol. i.

The primordial lands of Japheth are to be found in those of the nations descended from him. To ascertain where these nations are, we must know where and how they made their first settlements. The scriptural story relates both. It gives their general place of habitation the appellation of "Isles of the Gentiles," and in these it states that the nations and families of nations settled in different localities, yet so that each *family* of nations, as such, was isolated by natural boundaries. "The Isles of the Gentiles," all authorities agree, was an appellation for Asia Minor and Europe; the term *aii*, or isles, denoting maritime countries. In these regions, then, we are to find the Javanic family (consisting of *Elis*, *Tarsis*, *Kittim*, and *Rodanim*) isolated from that of Gomer; and that of Gomer (consisting of *Askenaz*, *Ripht*, and *Togarme*) isolated from *Medi*, *Meshech*, *Tobol*, and *Tiraz*; and these again from each other. Japheth was the natural dictator and leader of his family, and we may properly expect to find him leading it into his appointed estates, and there taking up his abode. His name is preserved in Greece, though unheard of elsewhere, and doubtless he resided here during the latest years of his existence. "He was known by profane authors under the name of Japetus. The poets make him the father of heaven and earth. The Greeks believed he was the father of their race, and acknowledged none more ancient than he. Hence the phrase, 'Old

as Japetus.''' (*Watson*.) He was the JPT-R of antiquity in Europe and Asia Minor, as Ham was the Ham-on of Egypt and Africa, and as Shem, or Sem, was the Bramah of India and Asia.

SECTION I.

LOCATION OF GMR, OR KMR, FIRST SON OF JPT.

THE patrimony of Gomer, though adjoining that of his brethren, was yet separated by natural landmarks. In his inheritance we are to find that of his three sons, Askenaz, Riphath, and Tgrme. He settled and radiated immediately north of the Thracian family, and his name and national language are traceable throughout central and western Europe, in the settlements and expansion of the German race.

Paragraph I.

ASKNZ, FIRST SON OF GOMER.

In the book of Jeremiah, (li. 27,) we find Ashkenaz associated, as a distinct kingdom, with Ararat and Minni; and a call is made upon it to appear for the destruction of Babylon, in company with the Medes. As this prophecy was literally fulfilled by the forces of Cyrus, Ashkenaz must be found among them. Accordingly we find Cyrus taking possession of Sardis and Phrygia on the Hellespont, and drafting soldiers from that country to the conquest of Babylon. Ashkenaz gave name to the north and north-western part of Asia Minor, and traces of his name were found long afterwards in that country.

According to Homer, a king *Ascanius* came from that region to the aid of Priam against the Greeks.

The Euxine, or Black Sea, evidently derived its name from either the posterity of Ashkenaz or from himself. The Greeks understood the name as *A-xenos*, a name which, in their language, signifies *inhospitable*, and changed it into *Eu-xenos*, or *very hospitable*. His precise location, or that of a part of his race in the days of Cyrus, was therefore west of Armenia, and on the south border of the Black Sea, and east of the Propontis. (*See Ancient Atlas.*)

Paragraph II.

RIPTH, SECOND SON OF GOMER.

This is one of the few nations of the Gomer family whose location is difficult to ascertain. It must be found within his family limits, and near to Ashkenaz, or Togarmah; and as Togarmah is located in the north, possibly the Riphaen, or Cariphth-ean, or Carpathian mountains, derived their ancient appellation from this, the second nation of Gomer.

Paragraph III.

TGRME, THIRD SON OF GOMER.

This nation settled in the fauna of Ripath and Ashkenaz, and, by consequence, near to the Euxine. We find him twice mentioned by Ezekiel: "They of the house of Togarmah traded in thy fairs, with horses, and horsemen, and mules. (Ezek. xlvii.) The prophet, enumerating all of those who traded with Tyre, by sea and by land, must point out such as lived at a convenient distance for profitable traffic. It is apparent, from the commodities of Togarmah, that they came by land, and that the location of the traders could not be very remote from Tyre—a distance of even five hundred miles could scarce be admitted. The highways of that age, together with the obstacles of travel, would preclude long

journeys, especially on the part of such extensive *drovers* as were the Togarmites. Bochart thinks, from these and other considerations, that they inhabited Cappadocia, adjoining Ashkenaz. He proves that Cappadocia was famous for its excellent horses and asses. Josephus and St. Jerome suppose the Phrygians are descended from Togarmah. Eusebius and others think he peopled Armenia. The Chaldees and the Talmudists are for Germany. Calmet says, Scythia and Turcomania. It is observable that Phrygia, Cappadocia, Armenia, Turcomania, and Scythia, are all near to the Euxine, and in close connection with Ashkenaz; and it is by no means unlikely that the family, in the days of Tyre, had expanded to the countries named. A thrifty people might, like Israel, increase to millions in the course of two thousand years from their first settlement.

The second mention of Ezekiel places Togarmah far in the north. He says of Gog: "I will bring thee forth with . . . Gomer and all his bands; the house of Togarmah of the *north quarters*, and all his bands." Ezek. xxxviii. As Ezekiel was speaking of an event "*in the latter days*," or in the Christian dispensation, and an event, too, not yet realized, we must anticipate that Togarmah had expanded beyond the confines of Asia Minor, or the neighborhood of the Euxine. A people holding to permanent nationality with the tenacity of Togarmah, must, in the course of four thousand years, have swelled its tide of population far out of the limits of a few sons and daughters. As the centre of this race was originally near the Euxine, its radiations of increase would naturally be in those directions where resistance was not feared. On the south, emigration was repressed by the Mediterranean, and on the east by the Assyrians; the north and west were alone easily accessible. We therefore look for Togarmah's descendants in either one or both of these di-

rections. Ezekiel locates them near to Tyre, more than a thousand years after their first settlement, and as he also locates them in the north, by the side of Gomer, some three thousand years thereafter, we may at this present time find them north of the Euxine and Caspian. It should be observed that the expression, "*north quarters*," signifies "*the prolonged sides of the north*."

The location of Togarmah is further seen in that of the Troemi of the geographer Strabo, in the Trogmi of Cicero, and in the Trogmades of the Council of Chalcedon, inhabiting the countries near to or within the territories of Pontus and Cappadocia, in Asia Minor.

The location of Togarmah, though not definable within the accurate bounds of present civil divisions, is yet sufficiently clear for all practical purposes in modern times. His centre was certainly near the Black Sea, and his expansion was along "*the far sides of the north*," or into modern Russia, as also, perhaps, into Germany, and along the coasts of the Baltic. If it be objected that immigrations have obliterated all traces of Togarmah, we reply that so vast a race could not be destroyed by emigrants, and that the word of God expressly refers to them as a mighty and isolated race in vigorous existence, *late* in the Christian era. His existence in Asia Minor was likely that of his out-crop from the Caspian.

CONCLUSION ON GOMER.

From the direct statements of Scripture we have shown that two of Gomer's sons are specified, by name, as residents of countries north and west of the Shemites; and as families of nations settled *together* in their inheritance, it is clear that *all* the Gomer family was in Europe, Asia Minor, and around the Caspian and Euxine.

We further find the Gomerians identical with the Cimmerians of middle and western Europe, and around the Euxine. This topic is treated of in another chapter, but we here introduce a few words upon it, though they may be esteemed pleonastic.

1. *Identity of Name.* The term Gomerians is synonymous with Kimmerians, Kimbroi, Kambri, Kumbri, Umbri, Cynri, and Kimmeroi. This is proved from both history and philology. The sounds of the letters G, K and C, among ancient nations, were often indifferently represented by either of these letters, as are certain sounds of C and K in our own tongue. In the ancient Etrurian alphabet, which was the Pelasgic of Asia Minor, G and K were synonyms: indeed, among nations of different tongues they are confounded as synonymous every day, or are interchanged for the sake of euphony, so that the transition from *Gomoriani* or *Gomeroi* to *Komeroi* or *Kimmeroi*, is very easy. Traces of such ancient words variously modified by the use of G for K or C are found among people of differing tongues in all ages. Josephus expressly says that the Galatæ were called *Gomoriani*; and Cæsar says the *Galatæ* were Kelts, and the Kelts were Kimmerians. Pausanias says: "They have but lately called themselves *γαλάται*. They anciently called themselves *Κελτοί*, and so did others." P. 6. See also Diod. Sic. lib. v. p. 308. Dr. Turner says that *Galatæ* was a more euphonious pronunciation of *Keltoi*. Strabo testifies that the Galli or *Galatæ* were Kimmeroi. Posidonius says: "Quum *Græci*, Cimbros, Cimmerorum, nomine afficiant." Diod. Siculus says that the appellation *Κίμβρων* was applied to the *Κίμμεροι* by corruption of language. Plutarch says: "From these regions when they came into Italy, they began their march, being anciently called Kimmeroi, and in process of time Kimbroi." Gomerians, Galatians, Kim-

merians and Celts are, therefore, synonymous terms. The words Cambria and Cumberland are but modifications of the ancient name of Gomer.

2. *Identity of Location.* The primitive location of the Kimmerians was near the Euxine, from whence they passed into Europe. Homer (Od. i. v; v. 14) places them on the Pontus, at the extremity of the sea, and describes them as covered with those mists and clouds which popular belief has attached to the northern regions of the Euxine. Strabo *three* times asserts that their position was in the north-east of Europe. (Strab. Geog. pp. 12, 38, 222.) Herodotus states that the Kimmeroi anciently held those places in Europe in his day occupied by the Scythians. About seven hundred years before Christ they were attacked by the Scythians, and a portion of them were driven into Asia Minor. The calamities they inflicted produced such horror as to lead the people to think the attack was made from the infernal regions. The country they inhabited was the Kimmerian Chersonesus, (now the Crimea,) and its vicinity. Before their departure they had become a very powerful people.—*Strabo and Herodotus.* After their conquest of Asia Minor they were expelled by the father of Cræsus.

On the invasion of the Scythians, a division of opinion occurring among the Kimmeroi, they separated their forces, and after a battle between themselves, one part went to Asia, and the other receded westward to the remote regions of Europe and to the German Ocean. Here they lived in a dark woody country extending as far as the Hyrcanian forest. *Plutarch in Mario.* They were in those regions near Italy where ancient mythology placed the country of the dead, "and they deem this place Plutonian, and say that the Kimmerians are there." (Strab. Geog. p. 171.) In the formidable invasion of Rome, in the days of Marius, the

invaders were Kimmerians or Kimbri. At this period a great body of them, quitting the Baltic, entered the great Hyrcanian forest covering the greatest part of ancient Germany. Repulsed by the Boii, they descended on the Danube. Penetrating to Noricum and Illyricum, they defeated Narbo, the Roman Consul, and having solicited lands in vain from the Roman Senate, they defeated four other Consuls and entered Gaul. Ravaging France and Spain, they at length burst into Italy, and were overthrown. The rest of the nation, in Europe, existed in an enfeebled state, and are noticed by Pliny and Strabo on the western coasts of Europe, and on the German Ocean, and finally in the peninsula of Jutland. This is a brief but faithful history of the *Kimmeroi*. Many of them were the first settlers in Great Britain, and have left their name upon its counties and mountains: the Welch were *Cymri*.

Thus we see the Gomerians extending from the Black Sea, spreading to the north of Europe, and to Britain, settling in Germany and living upon the Atlantic. As Gomer was represented by his children, this history of his descendants must be that of Riphath Togarmah or Askenaz.

Enough has now been said to draw a fair conclusion as to the primordial and present location of Gomer. Taking the Black Sea as the centre of his radiations, or those of his three sons, we find them on the south bounded by the Mediterranean, Greece, Italy, and Spain; on the east by the Caspian and the Riphean mountains; on the north by the Baltic and Arctic Seas; and on the west by the Atlantic. Their language is farther west than that of the Goths or Sarmatians. As Norway and Sweden must have been peopled by some race of Japhetic origin, and as the Gomerians were foremost in the settlement of northern and western Europe,

the inference is natural, if not necessary, that these countries were first peopled by them.

In conclusion we may affirm that none of this family of nations were to any extent affiliated or mingled with either the races of Shem or Ham: a pure stock in the beginning, they are still of untarnished Japhetic extraction, and this is all our argument requires.

SECTION II.

LOCATION OF IUN, FOURTH SON OF JAPHETH.

“The sons of Javan, (IUN,) Elisha and Tarshish, Kittim and Dodanim, or Rodanim.”*

THIS family of nations settled in the lands of Japheth, the Mediterranean peninsulas being their first residence. The name of Javan occurs frequently in the Old Testament, and is always rendered Grecia or Grecians. In the prophecy of Daniel, (viii. 21,) its application to Greece, or the Macedonian empire, is unquestionable. The aboriginal inhabitants of Greece were called *Iaōnes* by Homer. These were a different people from the *Iōnes* who invaded and subdued them. Pausanias states that the *Iōnes* were comparatively a modern people. Strabo says, that Attica was formerly called *Iaonia*, and *Ios* or *Ion*. Herodotus states that the Athenians refused the name *Iōnes*. He derives the name from *Iōn*, the son of *Zuth*, (Japheth,) descended from Deucalion or Noah. The boundaries of Greece were very indefinite. A part was in-

* It is generally conceded that the word *Dodanim* should be written *Rhodanim*, the similarity of the *Daleth* and *Resh*, ד and ר, having caused a mistake among copyists.

cluded in Asia Minor; a part was located in the Peloponnese, and a part extended as far north as the Euxine, and thence westward to the Adriatic, including many islands in the Mediterranean, and, indeed, all the coast.

Paragraph I.

ALISE, FIRST SON OF IUN.—LOCATION OF THE ELISA NATION.

As the sons of Javan settled in his patrimony, we must find them adjoining each other in some part of the Mediterranean. Ezekiel speaks of Elisha, in noticing the merchandise of Tyre. He says, "Fine linen from Egypt; blue and purple from the *isles of Elisha*." As the mouth of the Eurotas, in the south of Greece, afforded the fish used in dyeing purple, and as in southern Greece there was a country called Elis or Elisa, and as Elisa is not to be found elsewhere, it is evident that his ancient location was in that portion of the country. Hellas, the general name for Greece, seems derived from Elisa, (Alise.)

Paragraph II.

TRISH, SECOND SON OF IUN.—LOCATION OF THE TARSHISH NATION.

Tarshish settled on the west Mediterranean. This is evident from a few decisive considerations. 1. The sons of Javan settled together, for so the text informs us. And as their location was partly in Grecia proper, they must all be found in that region of country; that is, on the Mediterranean coast.

2. We find the ships and merchants of Tarshish were very conspicuous in Tyrian commerce. "Tarshish was thy merchant by reason of the multitude of all kinds of riches: with silver, iron, tin, and lead they traded in thy fairs.—The ships of Tarshish did sing of thee in thy market." Vessels trading

with Tyre so freely, could have their capital, in those days, only on the Mediterranean. On the Atlantic there were no commercial nations, and it was impossible for the vessels of those times to go to and from the Indian Ocean. The place could not be Carthage, because that is not in the isles of the Gentiles; nor in the patrimony of Javan, where Tarshish is declared to have established his abode.

3. Near Gades, or Cadiz, in Spain, there was a Tarshish well known to antiquity as a commercial country. Spain abounded in the precious metals, and Britain afforded lead and tin to its merchants. Jonah went to Joppa, on the Mediterranean, to flee to Tarshish by ship; certainly not to Tarsus in Cilicia, for that was neither a seaport, nor on the sea. The Tarshish of Spain was called by the Greeks *ταρτεσσος*, and by the Romans *Tartessus*. That there were places on the eastward or southward of Judea by that name, or that the name was figuratively used for a commercial country, is not doubted; but this was doubtless a figurative use of the name, and by no means disproves that Tarshish settled with the Japhetic family in Europe. The location of Tarshish the son of Javan was on the Mediterranean—in the western part—in the territory now called Spain.*

Paragraph III.

KTIM, THIRD SON OF IUN.—LOCATION OF THE KITTIM NATION OR NATIONS.

As each family of Japheth settled in its own nation, we must meet with Kittim in close proximity to his brethren on the Mediterranean. His location was in Italy and adjacent

* Josephus locates Tarshish in Asia Minor; but this may have been a colony of Tartessians, who remained behind the first emigrants, as did portions of the other white races.

countries. We find his residence designated incidentally by the realization of the ancient prophecy of Balaam. He says, "Ships shall come from the coast of Kittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever." As fulfilment demonstrates the sense of a prophecy with Divine accuracy, and as the affliction of Asshur and Eber was accomplished by the Romans, it follows that Italy was the country of Kittim named by the prophet. Isaiah speaks of Kittim and Tarshish as if located together. He says, "The burden of Tyre. Howl, ye ships of Tarshish. From the land of Kittim it is revealed unto them." Daniel predicts that the ships of Kittim should come against the Syrian king; which prediction was verified by the Roman ships carrying ambassadors to restrain the lawlessness of Antiochus. The term Kittim is plural, and seems used for many tribes on the maritime coast of the Mediterranean—so used because Kittim may be regarded as a place of trade, or on account of its extent. The location of Kittim we may set down as in Italy, or on the sea-coast between Greece and Spain.

Paragraph IV.

DDNIM, FOURTH SON OF IUN.—LOCATION OF THE DODANIM NATION
OR NATIONS.

This, like that of the other nations of Javan, is in, on, or near the sea. As several Hebrew manuscripts read Rhodanim, and as the name of no people called Dodanim can be found among the countries of Javan, it is legitimate to adopt the name as Rhodanim. With this name we find that of the famous Island of Rhodes perfectly coinciding; and here and in its vicinity we legitimately locate the Rhodanim tribes. The term is plural, and describes a nation divided into septs or tribes. Ionia, or the country of the original Pelasgi, in Asia Minor, is properly the seat of the Rhodanim. In Scrip-

ture, the name of IUN is used constantly for Ionia and Hellas, so that these countries took the name of the sire instead of sons. Many of the Pelasgi early emigrated to Hellas, and this may account for both the prevalence of the name Ion over both, and for the two *types* of Greeks found there in ancient times. One of these types is, by Edwards, called the heroic, and the other the historic.

In conclusion, we may repeat, that as the settlements of the sons of IUN or Javan are all found in the south of Europe, there must have been the country primordially assigned to Javan. In Greece the name of Japheth was long treasured by the people, and here, possibly, he settled with Javan after the dispersion. The multiplication of the posterity of Javan in the course of two thousand years, will readily account for the dense population of the north Mediterranean coast in the days of Roman power. That various emigrations occurred from one part of the coast to another is likely, but never to an extent impairing the original identity of any of the aboriginal nations.

SECTION III.

LOCATION OF MGUG, MSK, TBL.

THESE three sons of Japheth are, by Ezekiel, grouped in one empire, and under one final head. He says, "Son of man, set thy face against Gog, the land of Magog, prince of Rosh, Mese, and Tubal. . . Thou (Gog) shalt come from thy place out of the north parts." These two passages throw great light upon the location of these persons; for if the locality of one is found, that of the others is of easy solution.

As we have shown that southern Europe was occupied by

Javan, and middle Europe by Gomer, we must look to the north for the residence of Japheth's remaining sons; and there Ezekiel says they dwell. Whether "the north parts" can apply exclusively to Europe is not asserted; they may, therefore, refer to both northern Europe and northern Asia. The term "north parts, or sides," seems to refer directly to a large northern area. In these regions was a large population, called by themselves *Scolotoi*, but by the Greeks, Scythoi, Nomades, Scythians. Diodorus says these people at first were few, possessing a narrow region on the Araxes; but by degrees became powerful in numbers and courage, and extended their boundaries on every side. They possessed the mountainous region of the Caucasus, the plains toward the sea, the Palus Meotis, with other regions near the Tanais. In the course of time they subdued many nations between the Caspian and the Meotis, and beyond the Don, or Tanais. The Sakai or Saxons, the Arimaspoi, and the Massagetae drew their origin from them. The Massagetae were the most easterly branch of the Scythic nation: their location was north of the Jaxartes, or of the Sea of Aral.

Wars arising between them and other Scythic tribes, an emigration into Europe occurred. Crossing the Araxes, and invading the Kimmeroi, they appeared in Europe about the *seventh century* before the Christian era. A part, pursuing the Cimmerians, fell unintentionally upon the Medes, whom they defeated, and ruled in those parts of Asia for about thirty years. The Scythian tribes flocking to Europe continually, had, in the days of Herodotus, gained an important footing. They seem to have spread from the Don to the Danube, a part keeping westward, and a part descending to Thessaly. Their most northern ramification in Europe was the Roxolani, who dwelt above the Dneiper. During the Christian era they have become better known to us under the name of Gactæ,

or Goths, their most celebrated branches. In the days of Cæsar, the most advanced tribes of the Goths, or Gaetæ, were known to the Romans by the name of Germans. They occupied all the continent but the Cimbric peninsula, and had reached and even passed the Rhine: the Anglo-Saxons are derived from them. Some of these Scythians were the descendants of Magogue. For this we have the authority of the Jewish historian Josephus, who says, "Gomer founded those whom the Greeks now call Galatae, but were then called Gomerites. Magogue founded those that from him were called Magogites, (Magogæ,) but who are by the Greeks called Scythians." "They inhabited so, that, beginning at the mountains of Taurus, they proceeded along Asia as far as the river Don, and along Europe to Cadiz." In the accounts of Strabo, Herodotus, and Josephus there is a marked unanimity as to the Scythians and other nations, and all coincide perfectly with the natural probabilities of the case: their testimony is reliable.

It is here worthy of remark, that by the names of Celts, Scythians, and Sarmatians, the northern nations were grouped together by Roman geographers; consequently, a close discrimination as to race is not to be expected. Among Scythians they certainly grouped people of different origins and language; for Thracians, as well as Scythians proper, were included in the latter name. Herodotus is more discriminating as to race than were other historians. Among those people who, after his day, were loosely called Scythians, he asserts that there were distinct races; while Josephus, speaking of the same diverse classes, calls them all Scythians, and gives Magogue as their sire. Modern times have disclosed three races above the Scythians proper of Herodotus: the Slavonians, the Muscovites or Finns, and the Kirghis, or ancient Turks. These three present a difference of primordial type

in person and in language. The Sarmatian or Slavonic tongue, it is true, is superseding the Muscovite; but anciently the languages of the Slavonians and Muscovites were typically distinct.

Ezekiel, it is observable, in speaking of Magogue, Ros, Mosk, and Tobol, seems to make the land of Magogue and that of Ros synonymous, so that the land of Ros, Mosk, and Tobol is also that of Magogue, Mosk, and Tobol. As then Ros is the ancient name of Slavonia, or old Russia, and Mosk that of Muscovy, and Tobol that of Tobolski, or Western Siberia, we have the three races of Magogue, Mosk, and Tobol side by side in the Russian empire of modern times—Russia on the west of Europe, Muscovy on the east, and Tobolski next adjoining in north-west Asia, and over them one ruler, called “the Czar of all the Russias.”

In the north we find three primordial nations, named, respectively, Rossi or Magogue, Muscovites or Meshech, and Tobolites or Tobol; and as they are just the primordial nations, in character, location, and name, which Ezekiel describes, we are compelled to assent to their identity with the Magogue, Meshech, and Tobol of Moses.

The erudite and judicious Bochart proves beyond all rational question, that the Tsibarenians, or Siberians of Iberia, descended from Tubal, and the Siberians coincide with the Toboli of the north. The very name of Tobol still exists in Asia, showing his primordial location and course of expansion. The river Tobol in ancient “Seythia within Imaus,” now Tartary and Siberia, is identical with the name of Tubal the son of Japheth; and the city of Tubalski, the ancient capital of a great country, and located on the river Tubal, still preserves the memory of the ancient nation of Tubal. Josephus observes that “the Mosocheni were founded by Meshech; now they are Cappadocians.” These could have been no

more than a colony of the Muscovites who remained near their original home after the general dispersion. In the Armenian regions we find, at a late period, another branch of this very people, called the Montes Moschisi, the Iberi or Tsibareni. Bochart says that their country was watered by the Araxes, called also Ros, and that the Rossi adjoined them. "These jointly dispersed their colonies over the vast empire of Russia, and their names are still preserved in the names *Rossia* and *Moscovy*."—BOCHART AND WATSON.

The city of Mosk-wa retains the Hebrew name of MSK in composition. A people called Rossi resided in North Capadocia, Asia Minor: they were called, *Εθνός δε ὁι Ρως Σκυθικόν, περὶ ἀρκτῶν Ταύρον*. The *Ros* are a *Scythian nation, bordering on the northern Taurus*. "The Russians (whom the Greeks call Ρως, and sometimes Ρωσος) derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants."—RUSS. HIST.

These people of Rhoss and Mosc, in their expansion meeting barriers on the south, the east, and the west, would naturally radiate in the same direction as the Magoguaë and the Toboli; that is, to the countries northward of the Euxine: hence they would be included under the general name of Scythians or Sarmatians.

Prophecy, the most certain of all history, declares that "in the latter day," or late in the Christian era, *four primordial* nations should unite their arms against a Christian Israel. These four are Magog, Meshech, Tubal, and Gomer. From this we learn that they have preserved their identity unimpaired through all the mutations of nations, and that partial amalgamations have done no more than shade off their edges where they came in contact, leaving the main trunk untarnished with foreign blood—confederated they may have been, but fused they never were.

SECTION IV.

LOCATION OF MDI, THIRD SON OF JAPHETH.

“FROM Madai came the Madeans, whom the Greeks call Medes.”—*Josephus*. The Hebrew name is spelt מדי, Mdi, and is found in various places in Scripture as the appellative of the Medes. For example: “In the cities of the Medes.”—*Heb. Medi*. 2 Kings xvii. 6. “I will stir up the Medes—*Medi*—against them.” Isa. xiii. 17. “The Lord hath raised up the spirit of the kings of the Medes—*Medi*.” Jer. li. 11. “Thy kingdom is divided and given to the Medes—*Medi*—and Persians.” Dan. v. 28.

From these passages, the identity of the Medes with the Medi cannot be doubted. Their location was in Turcomania, and also on the south of the Caspian, adjoining the Magoguae, on the Araxes, north of Shinar, and east of Armenia. They were politically affiliated with the Persians, but no general amalgamation of blood seems ever to have occurred.

Paragraph I.

TIRS, SEVENTH SON OF IPT.—LOCATION OF THE TIRAZ NATION.

“Thiras called those he ruled over Thirasians; but the Greeks changed the name into Thracians.”—*Josephus*. “The Armenian historian, Moses Chorenensis, remarks: ‘Our antiquities agree in regarding *Tiras*, not as the son of Japheth, but as his grandson.’ Θραξ, Thracia, is unanimously reputed to be the ethnological synonym of *Thiras*, and the river Τίρας, *Tyras*, of Ptolemy, flowing into the Euxine, now called *Dneister*, to be its geographical, as *Thuras*, *Mars*, was its mythic correspondent. Thrisku, or Thracians, are recorded in hieroglyphs at the ruined temple north of Esneh.”—*Types of Mankind*. The Thracians

resided in Europe, immediately on the Propontis, bordering on the Euxine.

As a primordial nation, the Thracians must have extended over a long climatic zone. By type, climatic lines, language and history, it appears that the Celts of Italy, France, north Spain, Ireland and Wales, are the offspring of Tiraz. One of their branches was, by a misnomer, called Goths, and resided on the north-west of the Euxine. They fought the Romans with persistency for many centuries, but were finally and completely vanquished.

The impossibility of assigning to the Celts any other primordial ancestor than Tiraz, coupled with the necessity of finding the certainly existing race of Tiraz, together with the coincidence between them, almost compel their recognition as of synonymous race.

On these seven sons of Japheth a more extended view is given in the chapter on European nations.

CONCLUSION ON JAPHETH.

IN concluding this chapter on the location of the seven great Japhetic nations, we offer a few observations.

First. According to Moses, the Japhetic nations settled together in a body in those regions termed “the isles—”*iii*, *all*, *maritime countries*—of the Gentiles; each nation and family of nations settling within its own particular heritage. Of these, in almost every single instance, we have pointed out the ancient location and radiations, and have found them closely adjoining each other. If the location of a few is obscure, from meagre testimony, such nations are comparatively unimportant in numbers and influence. The testimony describing the aboriginal settlements of the more important nations, though not very abundant, is yet perfectly reliable, and the verity of profane history is confirmed by the Scriptures.

Second. We find Europe settled, in the south, by a family of nations descended from Javan; in the middle, by another family descended from Gomer; and the north principally filled by the nations of Meshech and Magog; and north Asia by that of Tubal. We infer, and we think justly, that among the Japhetic nations there were physical peculiarities in their organization, fitting them for the climates of the different zones they inhabited.

Third. It is a most remarkable fact that the Black Sea regions were the centre of radiation to all these nations; while a representative portion of each race remained in those countries down to historic times.

Fourth. The identity of aboriginal types still exists, as clearly as in ancient times, notwithstanding partial superimpositions and amalgamations. The massive streams of emigration, sweeping through the ocean of nations, may show mingled hues on their margin, but their depths are still isolated, as when they rolled from their primeval fountains.

Fifth. The bounds of the nations, it is asserted by Moses, were established by the Almighty, and the bounds of Japheth are such as could be established by Him alone who is girded with power. By far the largest part of Japheth, on the south, is bounded by the Mediterranean, stretching its belt of waters far and wide between Japheth and the sons of Ham. Thence eastward towards the Caspian, a chain of mountains raises a lofty barrier between the nations of Japheth and Shem. Thence to the ocean, far in the north-east, a regular and lofty mountain range divides *Tubal* in Tartary and Siberia from the Shemites on the south and east. On the north, the polar snows limit the expansion of life, while on the west, the Atlantic guards the settlers in the islands of the Gentile millions. Beyond these barriers the sons of Shem and Ham have never made any permanent settle-

ments: Japheth has dwelt alone, and his family is still free from foreign blood. Amid the narrow limits of Asia Minor, and the countries extending thence to the Caspian, there may have occurred some instances of fusion, yet still, so far as his vast countries and countless millions of people are involved, such instances of fusion no more affect the general character of Japhetic blood than a rivulet and its branches change the nature of the sea.

The natural limit of Japheth, on the south, is the Mediterranean, and that mountain chain extending from its north-east corner to the Caspian, and extended continuously in that perpetual range of mountains, (variously named,) extending from the Caspian to the Sea of Okhotsk*—to this limit on the south he is now restricted in the eastern world. This boundary was unquestionably the one ordained for Japheth. The settlements in Asia Minor were in Japhetic territory: Asia Minor was one of the isles or peninsulas of Javan.

Sixth. The great point which we set out to prove is that the prophecy of Noah, separating the races of Shem, Ham, and Japheth, has been realized in all subsequent ages; and so far as the Japhetic *race* is involved, we may claim to have established its perfect identity, and also its isolation from foreign admixture, ever since the dispersion.

* These were the ancient limits of Europe.—*Ency. Geog.*

CHAPTER III.

SETTLEMENTS OF THE RACE OF SHEM.

SM, FIRST SON OF NOAH.

Name, fame, displaced, colored.—HEBREW.

“Shem was an hundred years old, and begat Arphaxad two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. The children of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram.”

ONLY five sons of Shem are represented as chief, primordial nations at the time of dispersion. They had their centre in south-western Asia, and thence radiated over the east, and into America. As there are but two *families* of nations in the Japhetic race, so there are but two in the Shemitic; those of Arphaxad and Aram. And as Gomer was the eldest son of Japheth, and was thus entitled to a double share of patrimony in Europe, so Arphaxad was the birthright heir of Shem, and held a double portion of Asia. Gomer has preserved his *double* part by civilization, but Arphaxad, by barbarism, is bereft of his. It is worthy of remark, that the Almighty divided the earth to its heirs in the same style that he did the territory of the sons of Israel; that is, into twelve great portions. Shem and Japheth were the true heirs of the world; Ham having forfeited not only *himself*, but all his property, to his brothers. Of the sons of Japheth there were seven, and of Shem five, making just twelve, “the number of the sons of Israel.” “When the Most High divided to the

people their inheritance, when he separated the sons of Adam, he set the bounds of the *nations* according to the number (twelve) of the sons of Israel." The Hebrew dispensation was but the image of the world and its history under the plan of redemption. The three fathers of Israel's race coincide with the *three* fathers of the human race; and the twelve tribes with the twelve nations, and allotments to them as heirs of the world. In the Apocalypse, "the four beasts" may denote the whole empire of the world, and "the four and twenty elders" designate both the type of twelve, and the original division of twelve, the shadow and the substance being seen together. The selection, also, of just twelve apostles may be in harmony with the great primordial division of nations; one apostle standing for each nation, and commissioned to all. The same harmony of division is also asserted by the Saviour as existing when all nations become his Israel. "Then," said Christ to his twelve, "ye shall sit on twelve thrones, ruling the twelve tribes of Israel." Here "thrones" stand for separate, though confederate, kingdoms or nations, and "Israel" for all the nations redeemed in Christ. The primordial divisions of the world are thus recognized in types and figures through all time, and at its close they stand forth distinctively recognized as of Divine institution, originally and for ever.

The subdivisions of the twelve primordial nations of Shem and Japheth are all seen to take their place in perfect and orderly subserviency to their superior heads, just as regiments fall into their own brigades, and brigades into their own divisions of the distributed army of a nation.

The primordial races of Ham were four, and these were to be distributed as servants to Shem and Japheth through the four quarters of the globe, "till the redemption of the purchased possession." Are they not also denoted by "the four

beasts" of the Apocalypse, who, at "the redemption," are seen joining with the elders in ascribing salvation to the Redeemer?

Leaving out the four sons of Ham, and computing his grandsons, who are sires of nations, we have the number "twenty-four;" and taking together the grandsons of Shem and Japheth—the sires of nations—and we have just *twelve*; or taking together the twelve sons of Shem and Japheth, and their twelve grandsons, the primordial sires of nations, and we have again just "twenty-four," the number of the elders of the world described by St. John. The coincidence between the twenty-four primordial free and servile races is one of remarkable character, and has in it some sublime and instructive lessons to our age, and to all the world.

If we estimate the sons, grandsons, and great-grandsons, etc., of Shem, Ham, and Japheth who were reckoned as heads of nations great and small, at the division of the earth, we have just *seventy*, the number of Jacob's family that typically and really went down into Egypt. In this category Japheth had seven sons and seven grandsons. Shem had five sons, five grandsons, and sixteen other descendants. Ham had four sons, six grandsons, and great-grandsons, by Cush; seven grandsons by Mezer, and eleven by Canaan; in all, seventy heads of nations and families of nations.

The grandsons of Shem were by Aram and Arphaxad. Aram had four sons who were heads of primordial nations. They were Uz, Hul, Gether, and Mash. Arphaxad had only one son; his name was Salah; by Salah he had a grandson named Eber, and by Eber two great-grandsons named *Division* and Joktan. This Joktan had thirteen sons who were primordial heads of as many nations, and these settled the Chinese empire and America—so we believe. They were

blood relations of Abraham, and the similarity of their descendants to the Jews has led to the wild fancy that the ten lost tribes are really the aborigines of our country.

Shem, the sire of these nations, resided in Asia. He was alive in the days of Abraham, and very likely they were well acquainted with each other. Dr. Taylor has written copiously upon the identity of Shem with Melchisedek, and, in our humble judgment, with eminent success. In the *Puranas* of the East, the name of Shem is recorded as the oldest of the three sons of Atri or Noah. We transfer the story for the reader's meditation :

“Atri, (Noah,) for the purpose of making the (sacred books) vedas known to mankind, had *three sons* (or the *Trimurti*, the Hindoo Triad) incarnated in his house. The eldest, called *Soma*, or the Moon in shape, was a portion or form of Brama. To him the sacred isles in the west were allotted, (America.) He is still alive, though invisible, and is the chief of the sacerdotal tribe to this day.”—ASIATIC RESEARCHES, vol. v. p. 2, 261.

This name, *Soma*, is known as Shem or Sem in other writings. The Seventy constantly write Sem; and the Hebrew SM is either *Sem* or *Soma*, according to usage. *Brama* is the first created being, and the governor of the world, and of good spirits. He is the first offspring of *Bramè* or *Brahme*, the uncreated, supreme God.

This account makes Shem the subject of deification in Asia, as the progenitor and preserver of the human race, as was Ham in Africa, and Japheth in Europe. The Hindoo or Buddhist religion is embraced by near one half the human race, and this canonization of Shem over so wide a scope is prima facie evidence of his early location in Asia, and the sire of its people.

SECTION I.

LOCATION OF OILM, THIRD SON OF SHEM.

“Shem had five sons, who inhabited the land that began at the Euphrates, and reached to the Indian Ocean. Elam left behind him the Elamites, the ancestors of the Persians.”—JOSEPHUS.

The name of Elam is of frequent mention in the Scriptures. Moses associates the Elamites with the people of Shinar. He says: “Amraphel, king of Shinar, Arioch, king of Ellassar, Chedorlaomer, king of Elam, and Tidal, king of nations, made war with Bera, king of Sodom.” Gen. xiv. “Twelve years they served Chedorlaomer.” Shinar was on the Euphrates, and Elam must have been in the same region, and the most powerful kingdom of the land, since the king of Elam had precedence over all the other kings who were with him. Gen. xiv. 4, 5. Isaiah (xi. 11) associates Elam with Shinar; and (xxi. 2) with Media; and (xxvii.) with Kir. Jeremiah (xxv.) associates Elam with Zimri and the Medes. Daniel (viii. 2) says he had a vision “in the palace of Shushan, which is in the province of Elam.” These things identify Elam with the countries of Persia. Ezra associates the Elamites with the Babylonians and Susankites.

The identity of Elam with Persia is, indeed, so generally conceded, that further proof would be superfluous. Pliny, Josephus, and the Jews generally held this view. Its location was south-east of Shinar, on the Persian Gulf.

SECTION II.

LOCATION OF ASUR, SECOND SON OF SHEM.

“ASHUR lived at the city Nineve, and named his subjects Assyrians—they became the most fortunate nation

beyond others.”—*Josephus*. “Out of that land (Shinar) went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city.” Gen. x.

Some understand this passage to mean that Nimrod went into Assyria—either view answers our purpose. The Assyrian empire is so famous in history, from the days of Nimrod to those of Cyrus, that we need not trouble the reader with proofs of a fact so thoroughly known. Its ancient location was in the provinces now called Curdistan, Diarbec, and Irac Arabia. It was bounded by Armenia on the north; Media and Persia on the east; Arabia on the south; the Euphrates dividing it from Syria and Asia Minor on the west.

SECTION III.

LOCATION OF LUD, FOURTH SON OF SHEM.

“LAUD (Lud) founded the Laudites, who are now called Lydians.”—*Josephus*. Arias Montanus places the Ludites where the Euphrates and Tigris meet; and all authorities, near to the Euphrates. They should not be confounded with the Ludim, a Hamitic people, who settled with Phut and Cush. Our common English version of Ezekiel makes Lud to stand for Lydia of the Hamites, which is a confused rendering of the simple word LUD for *Ludim*.

SECTION IV.

LOCATION OF ARAM, FIFTH SON OF SHEM.

“Aram had the Aramites, which the Greeks call Syrians. Of the four sons of Aram, Uz founded Trachonitis and

Damascus: this country lies between Palestine and Coele-syria.

“Ul (Hul) founded Armenia; and Gether the Bactrians; and Mesa (Mash) the Mesaneans: it is now called Charax Spasini.”—*Josephus*. “There are several countries called by the name of Aram in the Scriptures; as Aram Naharaim, or Syria of the two rivers, that is, Mesopotamia; Aram of Damascus; Aram of Soba; Aram of Bethrohob; Aram of Maacah. The meaning of which is that the cities of Damascus, Soba, Bethrohob, and Maacah were situated in Syria.” Homer and Hesiod call those Arameans who are called Syrians by the Greeks of later times. The prophet Amos speaks of the first Arameans, or Syrians, as originally dwelling in Kir of Iberia. The location of Aram was, therefore, between the Mediterranean, the Caspian, and the Persian Gulf.

Paragraph I.

OUZ, FIRST SON OF ARAM.

While Josephus locates Uz in Syria, it is evident that the land of Uz, in the days of Job, was recognized in the country of Idumea. It is not unlikely that there was an emigration from Syria, southward, to Edom. Job was of the land of Uz, and Eliphaz was of the land of Teman. Teman was a very important part of Idumea, according to the testimony of Jeremiah, Ezekiel, Amos, and Obadiah. “I will send a fire upon Teman, which shall devour the palaces of Bozrah,” or capital of east Edom. Zophar was of Naama, a city stated, by Joshua, to have been in Idumea, on the shores of the Red Sea. Elihu was of Buz, a place mentioned by Jeremiah in connection with Teman and Dedan, a border city of Uz. The country was certainly in south-western

Asia, not far from the locality of Aram. Eliphaz, Zophar, and Elihu, were Job's neighbors.

Paragraph II.

HUL, SECOND SON OF ARAM.

The statement of Josephus, that Hul founded Armenia, is entitled to credit, for two or three reasons. 1. Josephus is found to be a very correct historian in his locations; thus far, we generally find him coinciding with the accounts of Scripture, and with other accurate history. 2. Hul having settled in the territory assigned to Aram, according to Moses, his location cannot be far from Syria. 3. To Armenia we can assign no other founder. It was not, at first, the country it afterwards became, and, though it was separated from Aramea by mountains, it is by no means unlikely that Armenia took its name from Aram, through Hul, his son—certainly the country of Hul was in south-western Asia.

Paragraph III.

GTR, THIRD SON OF ARAM.—LOCATION OF THE GETHER NATION.

Josephus asserts that this son of Aram founded Bactria. There is nothing improbable in his being an early settler there, though the country is farther east than Armenia. It was in Asia, and that is sufficient for our argument.

Paragraph IV.

MS, FOURTH SON OF ARAM.—LOCATION OF THE MESA NATION.

His residence, says Josephus, was in Mesa, and the coincidence of names corroborates the assertion. This country was within the patrimony of Aram.

SECTION V.

ARPKSD, OLDEST SON OF SHEM.—LOCATION OF THE AR-
PHAXAD FAMILY OF NATIONS.

THIS family is composed of sixteen primordial branches: one of Salah, one of Eber, one of Peleg, and thirteen of Joktan. It was the most numerous branch of Shem; as the oldest son, Arphaxad had the family birthright. The location of these nations was from the Mediterranean eastward, by the Euphrates, to the Chinese empire and America. Abraham, and, through him, the Ishmaelites, Midianites, Edomites, and Israelites, were descended from Arphaxad; so also were the Ammonites and Moabites. Of Salah, Eber, Peleg, we know little more than that their location was in Euphratean countries. Their posterity is traced downward through Reu, Serug, and Nahor, to Terah. Here it branches into the nations of Abraham and Lot.

*Paragraph I.*TERH, SEVENTH DESCENDANT OF ARPHAXAD.—LOCATION OF THE TERAH
FAMILY OF NATIONS.

Terah was originally located in Chaldea, which is proof that it was a portion of the patrimony of Arphaxad. He emigrated to Haran, in Mesopotamia, and there died. His children were Abram, Nahor, and Haran. The two latter remained in the country of Charran, and Nahor built there a city called by his name. The country was situated in the north-western portion of Mesopotamia. "The city of Haran, or Harran, still preserves its name."—*Kinneir*. Haran was the father of Lot, Milcah, and Iscah, or Sarah. Nahor, by his niece, Milcah, had eight children, and three by Reumah. Their names were Huz, Buz, Kemuel, father of Aram, Kesed, Hazo, Pildash, Jidlaph, Bethuel, father of Rebekah,

Teba, Gaham, Thahash, and Maacah. From these close ties of consanguinity, we see that the blood of these nations, in that early age, was purely Arphaxad and Shemitic. Many of the statements in genealogical tables, though overlooked as irrelevant or unmeaning, are yet full of instruction; they show the particularity of the Almighty in preventing a fusion of primordial races, and also in reporting this fact to all subsequent ages. The marriage of Isaac and Rebekah is only an example of the care taken to avoid an intermixing of divided blood.

From Lot sprung two nations who have figured largely in history: they were Moab and Ammon. The Moabites were located east of Jordan, and adjacent to the Dead Sea. Their country was originally settled by the Emims, a race of giants, whom they dispossessed. The Ammonites were located east of Palestine, in a country originally occupied by the Zamzummim. The prophecy that they should "not be remembered among the nations" has been verified: "Ammon is a desolate heap."

The nations descended from Abraham were the Hebrews, the Ishmaelites, the Midianites, and the Edomites. There were, also, other tribes descended from his six sons by Keturah; these dwelt in and around Arabia.

The twelve tribes of Ishmael extended from Havilah to Shur, and are known to history as Arabians.

The Edomites, descendants of Abraham, through Isaac and Esau, were located in a province of Arabia, and extended themselves into Arabia Petraea, and south of Palestine, between the Red Sea and the Mediterranean. These various nations of Abrahamic descent formed a cordon of separation between Israel and the nations of remoter consanguinity; they also dispossessed the Cushites of Arabia, compelling their emigration to Africa and the Indies. Nearly all

Arabia is still occupied by the descendants of Terah and Arphaxad.

Paragraph II.

IKTN FROM ARPHAXAD.—LOCATION OF THE JOKTAN FAMILY OF THIRTEEN NATIONS.

“These inhabited from Cophen, a river in India, and in part of Asia adjoining it.”—JOSEPHUS.

“Their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.”—GEN. x.

Mesha was a part of the most easterly country of the Aramites, or South Bactria, or Afghanistan. The ramifications of these nations are hence to be sought in eastern Asia. The term Sephar may properly signify a mountainous country, and their location being in the country of the Hindoo Koosh and Beloor mountains, is properly called *Sephar*. Their radiations were necessarily eastward, because on the west they were repressed by other nations and the Caspian, and by the Persian Gulf and Ocean on the south. In addition to this they were the vanguard of eastern emigration, and like the Gomerites or Kelts, who first reached the Atlantic through Europe, so they must have been the first to advance through Asia to the Pacific on the east. Their possession of America, too, is a natural inference from their being the pioneers of easterly emigration. As the Celts were urged into Britain by successive and pursuing emigrants of the same race, so the Joktanedæ were doubtless those who, under pressure of pursuit, led the way to this country, in the age of the division. Noah it is believed settled in China, yet he never had but three children. He evidently had the locating instrumentally of all terrestrial lands revealed to him, otherwise he had not been able to direct the nations whither to emigrate in order to possess their separate inheritance. Indeed, the very idea of an apportionment

of the world among national heirs, necessitates the conviction that the distinct location of all the lands of the earth was revealed to the parties who received them. But among these lands was America. Its location, therefore, must have been as well known on Ararat as were Europe and Africa. The nations could not direct a certain journey to lands of which they were ignorant, and of all lands they must have been so after the flood. A knowledge of all countries being revealed, it would not be forgotten in the days of Peleg, while Noah and his sons were still in vigorous existence. The emigration to America, if undertaken then, was an intelligent one. America was certainly a part of the inheritance given to the sons of Noah, for the whole earth was divided among them. But how could it be given without the coincident conference of knowledge concerning it, or how could it be possessed without being known? When the first emigrants crossed over, it was certainly known to them, and memory was retained a while at least in the country whence they departed. West Asia and Europe may have lost definite knowledge of it, yet even they frequently thought about it, and their geographers often alluded to it. Its possession was of remote antiquity, and its people, from anatomy and from circumstances, were neither Hamites nor Japhethites; it must have been entered, then, by those who earliest reached the Asian coast of the Pacific, and these, from the nature of things, were the descendants of Arphaxad.

CONCLUSION ON SHEM.

WE have shown in this chapter that the Shemitic nations obeyed the order for dispersion, and that their settlements were *originally* altogether in Asia and America: Asshur, Arphaxad, Aram, Lud, and Elam, all being established in

their patrimony within Shem's limits. Their centre was the countries adjacent to the Euphrates and Mediterranean, and immediately south and east of the centre of the Japhetic race. From these localities their radiation was eastward and north-east, and south and south-east. The mountain chain from the Mediterranean to the Caspian, and to the Ohkhotsk, together with the Caspian, Caucasus, and Euxine, formed the northern Asiatic boundary; a landmark plainly established by the Almighty. On the east was America and the Atlantic; on the south the ocean and its isles; and on the west the Red Sea, the Mediterranean, and the Taurus. These countries were, therefore, the inheritance of Shem.

We further remark on America, that it was peopled by Shemites rather than by either of the other two great races. This position is sustained by history, by anatomy, and by the verification of prophecy.

1. *History.* The Mosaic account states that the Arphaxad nations settled farthest eastward from the great centre of dispersion, and, by consequence, they were the nearest to America, and the most likely to have been first to reach it. Again, successive emigrants, like Magog in Europe, dislocated and dispersed some of their predecessors, and thus, it is likely, some of the Joktan nations, thirteen in number, were urged to America, as the Germans to Britain and to Scandinavia. Indeed, records of the Chinese have lately been produced which give a particular account of the transmission of colonists and priests to America as early as the fifth century. A remarkable intimation of the crossing of the sons of Shem to America is found in Genesis x. 21. In that Shem is described as "the father of all the tribes that passed over," at the time the earth was divided. Our translation makes the term, *passed over*, a proper name, Eber; but there is no propriety in such a rendering. (See Dr. Parkhurst

on the word OBR.) As this statement is made in the chapter detailing the division of the world, it must refer primarily to the crossing of some of the tribes to their inheritance at that time. It cannot apply to other persons at a future time, nor to any small body of people; indeed, nothing seems to meet the applicability of the passage but that of a people who crossed by water to some distant land of Shem.

2. *Anatomy.* The complexion of the whole aboriginal race of America is brown. To this statement no exceptions exist, at least of sufficient moment to invalidate it as a general proposition. But no purely Japhetic nations were ever known to be of a brown color; so that the Indians are not of Japhetic blood, for like always begets its like. The anatomy of the people is conclusively Mongolian. Baron Cuvier, the greatest of comparative anatomists, taught that the American Indians were of Mongolian origin. Dr. Latham, F. R. S., also classes the American Indians with the Mongolidæ. He says, "Their languages—those of Asia, Polynesia, and America—are aptotic, (without cases,) and agglutinate, while their influence on the world's history is material rather than moral."—*Nat. Hist. Varieties of Man.*

According to Dr. Pickering,* in his "Races of Man," the Mongolian race inhabits about one half of Asia, and, with a slight exception, all aboriginal America, and more than two-fifths of the land surface of the globe."

Mr. Coan says, speaking of a bas-relief from Palenque, "It is eminently characteristic of the Mongolian, and seems decisive as to the physical race of people who reared the remarkable ancient structures discovered in that part of America." He thinks "the Aborigines of America all be-

* Dr. Pickering was naturalist to the United States Exploring Expedition.

long to the Mongolian race." Of the Chinese he says, "I repeatedly selected individuals who, if transported in a different dress into an American forest, might, I thought, have deceived the most practiced eye." "At Singapore the Fee-jean captive, Veindovi, saw, for the first time, some Chinese, and at once identified them with his old acquaintances, the tribes of north-west America."

We are not unaware that some ethnographers have made different classifications of mankind; but when their classifications are analyzed, we find that all such produce the impression upon general readers that the additional classes they present are of vast extent, while such is really not the case. The Caucasian or European, the Mongolian or Asiatic, and the Ethiopian or black races, make up nine-tenths of all the human family. The Malay class, and the American Indians, which are regarded by Prichard, Blumenbach, and Lawrence as distinct races, do not number over thirty-three millions, out of eight hundred and sixty millions of the human race. The differences between the American and Mongolian are not greater than those between the African negro and the Papuan negro, nor was any wise reason ever given for classing the American Indians by themselves. They evidently belong to the Asiatic race in appearance, in aptotic structure of language, and their nearness of location to each other unanswerably suggests a community of ancient origin.

3. *Prophecy.* Noah asserted that after "*the unloosing*" of Japheth, he should inhabit the nomadic lands of Shem.* As such a fulfilment in populous and Shemitic Asia would be totally impracticable in any age, and as Africa and Australia are the lands of Ham, we are compelled, as an only alternative, to look upon America as the promised lands of Shem. And since Japheth's "*unbinding*" began at the Reformation, and as at that epoch America was discovered, and as it is

now inhabited by Japheth, it must be regarded as the land of Shem, fulfilment being the infallible umpire. The occupation of Shem's lands by Japheth was to be that of a race, and not of individuals merely.

Finally, by the location and radiations of Shem in Asia and America, it is evident that they were not mingled with the race of Japheth. The main bodies of their territories were thousands of miles apart, and for ages were unknown to each other save where they united. Under these circumstances, any general amalgamation of blood was altogether out of the question. Armies may have passed from one continent to the other, but their numbers were comparatively few, and their sojourn too brief to affect the heart of the great empire of humanity.

We therefore rationally conclude, as the radiations and settled locations of Shemitic and Japhetic nations generally have been widely severed by mountains, waters, deserts, tongues and continents through all their existence, that the prophetic law of severance has, in their case, been sublimely realized.

CHAPTER IV.

SETTLEMENTS OF THE RACE OF HAM.

HM, SECOND SON OF NOAH.

HM, *the sun, hot, wrath, black.*—HEBREW.

HAM, as the patriarch of his race, at the apportionment of the earth, might be expected to lead it into his own inheritance. And as the name of Japheth is traditionally found in Europe, and mingled with its mythology, and that of Shem is, in like manner, met with only in Asia, so the name of Ham is registered in the traditions of Egypt, and inwrought into its myths and worship. “The name of Ham is identical with that of *Cham*, or *Chamiâ*, by which Egypt has, in all ages, been called by its native inhabitants; and *Mizer*, or *Mizraim*, is the name by which it, or rather the Delta, is still known by the Turks or Arabians.”—LARDNER, *Cab. Cyc.*

Ham is the name by which Egypt is repeatedly called in Scripture, as, “Jacob sojourned in the land of Ham;” “wonders in the land of Ham.” “Mizraim was glad when they departed.” Ps. cv., *et passim*. These names were the appellatives of ancient Africa, and the fact of their being used as synonyms, by sacred writers, affords strong presumption that Ham was as well known in Egypt as was Mizraim, his son. Among Cushites and Canaanites he is never mentioned, much less is his name a synonym for theirs. We therefore conclude, with most geographers, that he settled with Mezz, in Egypt.

Jupiter-Ammon, or Hamaun, or Hammon, a celebrated god of the Egyptians, was probably a deification of Ham, whose posterity peopled Africa, and who was the father of Mizr. Ammon had a famous temple in Africa, where he was adored under the symbolic figure of a ram.*

“It has been thought that Ammon, or Ham-on, is an Egyptian compound, *i. e.*, *Ham* the sun, and *On* the Egyptian name for that luminary, afterward idolatrously referred to Ham. The city of No-Ham-on was principally devoted to Ham, and was distant from the temple of Jupiter-Ham-on.” —*Calmet*. Jupiter-Ham-on was a later compound of the Greek supreme deity with that of Egypt, or the union of JPT and HAM. Ham’s location is involved in that of his children, Cush, Canaan, Phut, and Mezr. His posterity spread from Arabia and Egypt, over Africa, Palestine, India, and Australia.

SECTION I.

KNON, FOURTH SON OF HAM.—LOCATION OF THE CANAAN FAMILY OF NATIONS.

“THE children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus, seizing upon all that was on its sea-coasts, and as far as the ocean, keeping it as their own. Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own

* Dr. Hales thinks the term Amon denotes “truth,” and does not apply to Ham. We can see no good reason why that invalidates its application to Ham, if he were deified, since truth might easily be assumed as an attribute of a deity. Japheth was worshipped as Jupiter, and Ham may have been also. The term Jupiter-Hamon is, to our mind, but a deification of both Ham and Japheth under a compound title.

name, Canaan.”—*Josephus*. “The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza, as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim—and afterward were the families of the Canaanites scattered abroad.” Gen. x. These two testimonies settle the fact conclusively, that the Canaanitish family of nations made their first location on the Levant, in Palestine.

The sons of Canaan were eleven in number, viz. : Sidon, Heth, Jebusi, Amri, Gircasi, Huvi, Arki, Sini, Arudi, Tsmri, Hemathi. *Josephus* says that “the sons of Canaan were these: Sidonius, who built a city of the same name—it is called by the Greeks, Sidon; Amathus inhabited in Amathine, which is now called Amathe by the inhabitants, although the Macedonians call it Epiphania; Arudeus possessed the island of Araduz; Arucas possessed Arce, which is Libanus; but for the seven others, Chetteus, Jebuseus, Amorrheus, Gergseus, Eudeus, Sineus, Samarcus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities.”

The scriptural account shows that *five* of these nations dwelt in *Canaan* and its vicinity, viz. : Heth, or the Hittites, about Hebron; Jebus, or the Jebusites, as far north as Jerusalem; Amor, or the Amorites, east of Jordan, between Arnon and Gilead; Gircashi, or the Gircashites, above Amor, on the east side of the Sea of Tiberias; Hivi, or the Hivites, under Mount Libanus. The other tribes seem to be those who were said to be “*scattered abroad*.” The direction of their emigration was southward, to Arabia, between the Persian Gulf, the Mediterranean, and the Red Sea. The country of Sin, or Sinai, seems named from Sin, the eighth son of Canaan. It was between the northern extremes of the Red Sea. The aboriginal location of Canaan was, therefore, from Sidon, on the north, to the Red Sea on the south, in

nearly a right line. At the conquest of Canaan by Joshua, many of Canaan's descendants were annihilated; others departed in various directions, and the residue were enslaved.

What has become of the six nations of Canaanites, who did not locate in Canaan, has been a mystery. It is said "they were scattered abroad." But to what countries did they depart? Are they the vanguard of emigration across Babelmandel, and through Africa to Guinea? Or are they the ancestors of the Papuans? Or did they proceed to both Africa and the Pacific islands? Here is a question for ethnology. History we have not; the decision must, therefore, rest with comparative anatomy. The land of Canaan proper was filled by those of his own nation, as *distinct* from those of his sons. This is a very clear proposition throughout the whole Scriptures, and one of great importance.

SECTION II.

KUS, FIRST SON OF HAM.—LOCATION OF THE CUSHITE FAMILY OF NATIONS.

THE Cushite family was composed of seven nations, or eight, including Cush. These were Seba, Havilah, Sabtah, Raama, Sheba, Dedan, and Nimrod. Their location was in Babylonia and Arabia, and their expansion east, south-east, and west, or towards India and eastern Africa.

In our English version, the words Ethiopia and Ethiopians are always put for the Hebrew words Kus and Cushim. The term Ethiopia is of Greek origin. It signifies the country of black people, having been never applied to any other. It is composed of *αἰθω* and *ὄψ*, *ὀπῆς*, or *black face*. It was used both as a *descriptive* and *appellative* term. In both senses it is used by Herodotus, of Asiatic and African people or countries. Mr. Gliddon (p. 487) uses a fine

sophism to invalidate the testimony of Herodotus as to the two Ethriopias. He makes Herodotus use the term as purely descriptive, and not appellative. So much for the ingenuity of infidelity.

Paragraph I.

NMRD, SIXTH SON OF CUSH.

“Nimrod, the son of Kus, stayed and tyrannized at Babylon.”—*Josephus*.

“And Kus begat Nimrod.” One of the literal significations of the term Nimrod is—*נִמְרוֹד*, *ath nimrod*—the *Nimrod*, or the apostate, or the rebel. The word may be a compound of *n*, or *n*, and *מֶרֶד*, *mered*; the *nun* being added to *mered*, forming thereby an appellative noun, as *נֶאֱמַר*, *an ant*, from *עָמַל*, *mel*, to crop. An apostate, or rebel chief, is, therefore, indicated by the appellative, “the *Nimrod*.” This view is confirmed by the fact that Nimrod was at Babel during the rebellion, and was unquestionably a distinguished person in that country at the time.

“He began to be a mighty one (a chief) in the earth. He was a mighty hunter,” or TSID. This word seems evidently derived from the word WSD, and not from TSUD, to hunt. WSD means to hold firmly, or to maintain possessions or power.

“The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Nimrod, possessing a kingdom, was consequently a king, a *powerful*, *apostate* monarch*. The beginning of his kingdom, or his

* In Genesis xi., we read that “the whole earth was of one language and of one speech,” or of one DBRIM AHDIM: that is, of one kind of religious form of worship. The Hebrew phrase, DBRIM, is *plural*. The rebellion of Nimrod was, therefore, *two-fold*—it was against the common religion as well as against the political law of

aboriginal location, was in the land of Shinar, on the Euphrates. From that country he went out into Asshur, and built several cities. The Hebrew says, הָרַחֵץ, HHUA, "he *himself* went forth," referring to Nimrod as its antecedent. The literal text, "went forth Ashur," requires the addition of the preposition *to*, but examples of such interpolation are seen in Numbers xxxiv. 4, and in Deuteronomy iii. 1. *Cahen* and others read, "Nimrod went to Ashur." This translation coincides with Nimrod's tyrannical character, and with the traditionary accounts of his despotic conduct toward the Shemites. The extent of his kingdom is the greatest known in his age: he possessed eight large cities, as well as a corresponding extent of country. His kingdom could not have been of long duration, since, as early as the days of Abraham, we find the king of Elam esteemed the leader of three other kings, in the conquest of south Canaan. And the subjugated nations are represented as serving the king of Elam, rather than the king of Shinar. Nimrod being the son of Cush, we may properly locate this branch of his family on the Euphrates, and the route of his expulsion must have been south-east and south-west. The Chasdim, or Chaldeans, seem to have derived their name from Chaled, the fourth son of Nahor, rather than from KUS.

Paragraph II.

SBA, FIRST SON OF CUSH.

"Sabas (Seba) founded the Sabeans."—*Josephus*.

There are three persons named Seba, or Sheba, in the tenth of Genesis. Seba was the son of Cush, and Sheba was his grandson; and another Sheba was the son of Joktan, and another Sheba was the grandson of Abraham. Whatever

dispersion. The Lord did not confound the DBRIM, but the SPE, or language: Nimrod confused the *religion*, God the *speech* of nations.

countries were named from these persons are, through carelessness, easily confounded. The Sabeans are mentioned in the book of Job. Isaiah associates them with the Egyptians and Ethiopians, (Kushites.) Ezekiel locates them in the wilderness (of Arabia.) Joel associates the Jews and Sabeans, but represents the Sabeans as a people beyond Judah. In the days of Solomon the queen of Sheba came from the south to Jerusalem. As Sheba, the son of Joktan, settled eastward of Babylonia, it follows that the Kushite Seba is to be identified in the Sabeans and Sheba of Arabia.

Paragraph III.

HUILE, SECOND SON OF CUSH.

There are two Havilahs in tenth Genesis; one the son of Cush, and the other a son of Joktan. As all nations primordially settled in their own paternal inheritance, the Havilah of Joktan is to be found east of the Euphrates, and that of KUS in Arabia or adjacent countries. Josephus says they are the Getuli. Watson says they settled on the west side of the Persian Gulf, and on the borders of the Dead Sea. Bochart also places them in this country, and the original word HUIL, or UILE, is identical with *Hual-ea* of Ptolemy; *Hual-a* of Niebuhr; *Aual*, *Hual-e*, *K-Hual*, *K-Hual-dn* of the Arabic. The name is found in that of the Saracens or Arabs called sons of *K-Hale-d*. Havilah, of Cushite origin, was certainly a country of Arabia.

Paragraph IV.

SBTE, THIRD SON OF CUSH.

“Sabathes founded the Sabatheans.”—*Josephus*.

A city Sabtah, and a people called Sabatheans, are found in Arabia; and a tribe of *Saab Arabs*.

Paragraph V.

RAME, FOURTH SON OF CUSH.

Ezekiel describes Raamah and Sheba as neighbors who traded in spices, gems, and gold in the fairs of Tyre. As the Hamitic Sheba was in Arabia, we may locate Raamah in the same patrimony of Cush. Foster's maps fix Raamah in Arabia, on the Persian Gulf.

Under *Ramè* we may locate his two sons, Sheba and Dedan. Sheba, we have already seen, was an aboriginal settler of Arabia, and by consequence Dedan was his neighbor, for *families settled together in their patrimony*. Isaiah groups Egypt with KUS and Sheba, and asserts that all were given as a ransom for Israel; that is, they were all overthrown or injured and subdued at the exodus of Israel from Egypt. (Isa. xliii.) Ezekiel groups Sheba and Dedan in the latter days. Jeremiah groups Dedan, Tema, and Buz as on one side of the sea, and all in the same region of country. As Tema and Buz were in Arabia, Dedan was there also. (Jer. xxv.)

Ezekiel (xxv.) associates Edom, Teman, and Dedan together as subjects of the sword of the same avenger; and (xxvii.) he names Dedan in company with Arabia and Kedar or Ishmael of Arabia Deserta. Isaiah (xxi.) says, "The burden upon Arabia. In the forest ye shall lodge, O ye travelling companies of DEDAN-*im*." These passages locate both of these sons of Ramè in Arabia. Dedan was north of Sheba, for it was close to Teman; and Sheba was next to Egypt.

CONCLUSION ON CUSH.

THE aboriginal location of the sons of Cush, we now see, was from Assyria, or the country south-west of the Caspian

and in Arabia. In the upper part of their inheritance they adjoined the Shemites and usurped Babylonia. It is clear that they continued as a separate race of people in their seven divisions. In Babylonia a partial fusion with Shemitic races may have transpired; but there was no general amalgamation. It is evident, also, that since their numbers multiplied, as they did very rapidly, they must have radiated in the easiest directions offered by the nature of things. These directions were India and Africa. Let the reader take up his map, and these two directions will at once appear the only practical courses of Cushite emigration. Again, as war has been the great disperser of nations since the Confusion, and as the Cushites were engaged in constant wars with their neighbors in Babylonia, and as they were generally vanquished, either slavery or emigration, or both, were the natural consequences of subjugation. The Nimrodians under such pressure would naturally move off toward the south, in the direction of Ceylon and the islands or sea-coasts of India. Climatic law would incline them in such direction, since nature has constituted their race for tropical regions. The north was barred by Shemites, the west by Japhethites, and Palestine and Arabia by the other branches of Cushim, and by Canaan. That the Cushim did proceed to India, is a well enough established fact. In Scripture the term KUS is used in the Hebrew whenever the term Ethiopia occurs; the Ethiopians are, therefore, Kushites. "The first country which bore the name (KUS) was that which is described by Moses. In process of time the increasing family spread over the vast territory of India and Arabia, the whole of which tract, from the Ganges to the borders of Egypt, then became the land of Cush, or *Asiatic Ethiopia*, the *Cusha Dwcpa within*, of Hindoo geography. Until dispossessed of this country, or a great part of it, by the posterity of Abraham,

the Ishmaelites and Midianites, they, by a further dispersion, *passed over into Africa*, which, in its turn, became the *land of Cush or Ethiopia*, the *Cusha Dwcpa without*, of the Hindoos; the only country so understood after the Christian era. Even from this last refuge, by the influx of fresh settlers from Arabia, Egypt, and Canaan, they were forced to extend their migration still farther westward, into the heart of the African continent, where only in the *woolly-headed negro** the *genuine Cushite* is to be found. Herodotus states that Xerxes had many in his army of both *Oriental* and *African* Ethiopians, and that they resembled each other in every outward circumstance except their hair; that of the Asiatic Ethiopians *being long and straight*, while the hair of the Africans was *curled*. In the time of our Saviour (and thenceforward) by Ethiopia was meant, in a general sense, the countries south of Egypt, then but imperfectly known. Candace, whose eunuch was baptized by Philip, was queen of one of them."—*Watson and others*.

In 2 Chronicles xv. we find Zera, a Kushite, coming to Judea with a million of men. This multitude could hardly be drawn from southern Arabia alone, and the inference is necessary that he drew his forces from Africa.

From Ezekiel (xxix.) it appears that KUS was located south of Egypt. He says, "I will make Mizraim, or Egypt, a waste of wastes from the tower of Syene even unto the border of Ethiopia." This translation is a senseless one, if Arabian Ethiopia is meant; for such a waste would be confined to the Red Sea, which was all that divided Syene from Arabia. The word rendered *tower* is מגדל, *Migdol*, a place in north Egypt, between which and the Red Sea the Israelites made their second encampment. Syene was the most southern

* The Cushite was *curly-haired*, not woolly.

limit of Thebais or upper Egypt. The meaning of Ezekiel is, that God would spread desolation from one extreme of Egypt to the other; or from Migdol in the north, to Syene in the south, and on the border of Ethiopia or Kush. Abyssinia and Nubia, adjoining Syene, were thus called the country of KUSH by Ezekiel, *six centuries* before the days of Josephus. Cush is, then, according to scriptural testimony, found *in Africa* as well as *in Arabia*. Indeed, it would seem impossible to confine the Cushites to Arabia, since they continued to increase in population. Arabia was but a central country of the Cushim, as the Euxine countries were to the ancestry of those immense multitudes who subsequently peopled Europe; like the family of Gomer, the family of Cush must have produced continental radiations. The peopling of eastern Africa by Cushites is as rational an inference as that of central Europe by the families of either Gomer or Magog; indeed, the one is well authenticated, and so is the other. How was Africa to be peopled but originally from Babel? and by whom but by Hamites? Japheth's race settled in Europe and north Asia; that of Shem in Asia west, middle, and east; and Africa and Oceanica were therefore left exclusively to the Hamites.

SECTION III.

MTZR, SECOND SON OF HAM.—LOCATION OF THE MTSRAIM FAMILY OF NATIONS.

“THE children of Mizraim, *eight* in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim, for the Greeks call part of that country Palestine. As for the rest, Ludieim, and Enenim, and Lubim, who alone inhabited in Lybia, and

called the country from himself. Of Nedim, Phethroshim, Cheloshim, and Cephtorim, we know nothing but their names, for the Ethiopic (Kushite) war overthrew their cities.”—*Josephus*.

“Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Caslubim, (out of whom came Philistim,) and Caphtorim.” Gen. x.

The Mizraim, composed of seven nations, settled Egypt, as well as the adjoining country of Philistia, immediately after the dispersion. Mizraim is generally translated Egypt in our version, as “Pharaoh, King of Egypt, (the Mizraim,)” (2 Kings xviii. ;) “the land of Mizraim,” (Gen. frequently.) “And Pharaoh said unto Joseph, See, I have set thee over all the land of Mizraim.” Gen. xli.

A position so obvious it would be useless to establish by citing all the scriptures at our command; none will dispute the proposition who has any valuable store of scriptural and ethnical knowledge. Josephus states that the Egyptians were invaded by the Ethiopians, and almost entirely subjugated; but that Moses being appointed general of the army, vanquished the Ethiopians at Meroe, then called Saba, on the Nile. Of the existence of this war there is no reason to doubt; nor that Meroe was captured at its close; the southern boundary of Egypt was therefore Meroe or Ethiopia, now called Nubia and Abyssinia—then one country. Lower Egypt was peopled by Phut, hence Egypt or Mizraim was the Thebaid or Pathros and Heptanomis.

Of the eight nations of the Mizraim family, the following are easily located:

Paragraph I.

LUD, FIRST SON OF MIZR.—LUDIM, (IMPROPERLY LYDIANS.)

Jeremiah (xlv.) associates Lud with Phut and Cush. He says: “Let the mighty men come forth: the KUSHIM

and the Lubim, (Phut,) that handle the shield, and LUDIM, that handle and bend the bow." Ezekiel makes the same classification, as in this passage: "Ethiopia, (Heb. KUSH,) and Lybia, (PHUT,) and Lydia, (LUD,) and all the mingled people."

This nation is to be carefully distinguished from one of the same name, derived from a son of Shem, and which settled Lydia, in Asia Minor. It is to be found in those regions occupied by Cush and Phut; that is, either in Egypt or close by.

Paragraph II.

ONM, SECOND SON OF MEZR.

According to Bochart, "this people dwelt in the country around the temple of Ham-on and in *Nasamonitis*." "We believe the Anamians and Garamantes to be descended from Ananim. The Hebrew *Ger*, or *Gar*, signifies a passenger or traveller. The name of Garamantes may be derived from *Ger-Amanim*, their capital."—*Calmet*. These authorities concur in placing this son of Mezar in Africa, on the west of Egypt, and as his lot was in his father's estate, there can be no rational objection to their views.

Paragraph III.

LEB, THIRD SON OF MEZR.

This nation, in Ezekiel xxx., is located with Cush, and Lud, and Chub. In 2 Chronicles xiv. and xvi., the Lubim are confederated with Zerah the Cushite, making an army of a million. "Were not the Cushim and the Lubim a huge host with many chariots and horsemen?" This army was vanquished by Asa at Maresah, in the valley of Zepatah; it was pursued to Gerar, and a part of the spoil taken consisted of camels. The name Lybia is derived from Lubim, Leb, or Lub. Josephus says, "Its present name

(that of Lybia) was given it from one of the sons of Mizraim called Lybybos, (Lubim.)” The prophet Nahum asserts that Cush, and Mizraim, and Put, and Lubim, were the strength and helpers of No-Ham-on. That Lubim settled in Lybia and in Africa, is very evident.

Paragraph IV.

NPTH, FOURTH SON OF MEZR.

“Naph-tuch is supposed to have given his name to Naph, Noph, or Memphis, and to have been the first king of that division of Egypt. He is placed by Bochart in Lybia, and is conjectured to be the Aptuchus or Autuchus, who had a temple somewhere here. He is further conjectured, and not without reason, to be the original of the heathen god Nephtune, or Neptune, who is represented to have been a Lybian, and whose temples were generally built near the sea-coast. By others he is supposed to have peopled that part of Ethiopia between Syene and Meroe, the capital of which was Napata.”—*Watson*.

Let it be observed that the word Naphtuhim is plural, and signifies tribes descended from Naptue; this will allow the distributions of this nation, and harmonize the statements of Bochart and others, as to the different neighborhoods of the Naphtue nation. All admit that Napht-ue was in Africa, and settled in the lands of his father, Mezz.

Paragraph V.

PTHRS, FIFTH SON OF MEZR.—LOCATION OF THE PATHROSIM NATION—
PATHRUSHIM.

The father of Pathrushim was Pathros. He gave name to one of the three ancient divisions of Egypt, which

answered to the Greek Thebais or Upper Egypt, as distinguished from Caphtor, called Lower Egypt, or Egypt proper. Thus in Isaiah xi., "Egypt, Pathros, and Cush" are grouped together for Ethiopia or Nubia, and Upper and Lower Egypt. In Ezekiel xxix., Pathros is put for Egypt proper: "I will bring again the captivity of Egypt—Mizraim—and cause them to return to the land of Caphtor, into the land of their habitation, and they shall be there a base kingdom." In Jeremiah xlv., Pathros is used for a part of Egypt, as, "The Jews which dwell in the land of Mizraim, which dwell at Migdol, and at Taphanes, and at Noph, and in the country of Pathros." Pathros may, therefore, be set down as one of the three great countries of the Mizraim, in the valley of the Nile.

Paragraph VI.

KSLE, AND KPTR, SIXTH AND SEVENTH SONS OF MEZER.

The aboriginal location of these two nations in Egypt it is impossible to establish. They have left no traces of *primitive* location in either western Asia or in Africa, and necessity compels us to assign them a residence eastward of the Indus.

Moses (Deut. ii.) says, "The Avims (or Hivites) which dwelt in Hazerim, (about the river of Egypt,) even unto Azzah, (or Gaza,) the Caphtorims, which came forth from Caphtor, destroyed, and dwelt in their stead." According to this, Caphtor was a country, and these Caphtorim coincide with the Philistim. Our translation incorrectly ascribes the paternity of the Philistines to Kasluhim; it says, "Casluhim, out of whom came Philistim." This origin should have been drawn from Caphtor, as the Hebrew text admits, and as Jeremiah establishes. He says, (xlvii.,) "The Lord will destroy the Philistines, the colony from the country of

Caphtor." Amos says, (ix.,) "Have I not brought Israel from the land of Mizraim, and the Philistines from the country of Caphtor?"

These appeals to the country of Caphtor exhibit it as one of well-known importance. If, then, we can trace the origin of the Philistines, we can arrive at once at that of Caphtor.

The Philistines were located on the Mediterranean, southwest of Judea, and were there in the days of Abraham. That they were emigrants from a foreign land, is certain, from both Jeremiah and Amos. The Septuagint calls them "strangers," or "Cretes."

"According to Hindoo tradition, a powerful tribe, called Pali-Puhas, migrated from India, took possession of Arabia, as well as the coast on the west of the Red Sea, (or Sea of Edom,) and extended themselves to the shores of the Mediterranean. Some think these were the ancestors of the Philistines, and find support for their opinion in the fact of the early civilization of Crete, and that *Pali-stan* is *Shepherd country* in Sanscrit, the ancient language of (north) India."—*H. A. N.* The Hebrew name of Philisti is PL-ST, from which comes Palestine or Pali-stan.

The Indian origin of the Philistines is confirmed by a political identity of tribal custom. Like ancient Hindostan, their country was divided into nomes, a feature of civilization in those days *peculiar* to the Hindoos and Mizraimites. In other features, too, they seem to have possessed a marked similarity. Being therefore strangers in the country, and from a foreign and well-known land, and that neither in Europe, Africa, nor western Asia, their being "brought up from the land of Caphtor" shows an oriental derivation. This being oriental, that of KPTRIM must have been also in the east. As the customs, caste, and physical type of

Egyptians or Mizraimites were tribal, or peculiar to that family of nations, and as these all exist and have existed in India to its remotest antiquity, an Egyptian and Hindoo identity of race cannot be doubted. As therefore some branch or branches of the Mizraim must have settled in India, and as all others are known to have settled in Africa, except Casluhim and Caphtor, their aboriginal settlement in that region is an imperative conclusion. We then set down India as the country of Caphtor, as well as that of Cush.

SECTION IV.

PUT, THIRD SON OF HAM.—LOCATION OF THE PHUT NATION.

“PHUT was the founder of Lybia, and called the inhabitants Phutites, from himself. There is, also, a river in the country of the Moors, which bears that name. Hence most of Grecian historiographers call that river and adjoining country Phut. Its present name was given it from one of the sons of Mizraim, called Lybyos,” (LEBIM.)—*Josephus*.

In this statement the accuracy of the historian is not doubted by geographers or ethnologists. We have seen, in a previous paragraph, that the prophets place Phut and Ludim in close proximity, and Jeremiah (xlv) shows that Lybia, or Phut, was subject to Pharaoh-Necho. And Nahum says of No-Ammon that “Kush and Mizraim were her strength, and it was infinite: Put and Lubim were her helpers.” This statement associates these four nations, and makes Phut and Lybia the provinces of No-Ammon.

Phut is thus proved to have been on the north-west of Egypt, and in his patrimony derived from Ham. From this location there was no natural opportunity to radiate, other than along the Mediterranean coast; the great desert being

on the south, and the sea on the north. It will then follow that Lybia, Numidia, Mauritania, and all the northern coast region of Africa was aboriginally settled by the Mizraim in general, and by the Ludim and Phutites in particular. From the Phutites we trace the Moors of North Africa.

CONCLUSION ON HAM.

FROM the foregoing facts, we understand that the Hamitic family of nations was originally divided into four great branches, and that these all settled together in countries apart from those of Shem and Japheth. The centres of their aboriginal settlement were the southerly regions of the Euphrates, Palestine, Arabia, Egypt, Nubia, and the north coast of Africa. The descendants of Phut were the aborigines of north Africa, and are now Moors.

The Mizraim peopled Egypt and the Sahara borders westward to the Atlantic, and a part settled in India.

The Cushites settled east Africa, in Ethiopia, or Nubia, and Abyssinia; their primary seat was in Arabia. A portion of them departed to India. This race was the leading one in the great rebellion, and its possession of countries in western Asia seems to have been also rebellious, since they have been compelled totally to abandon them. They clung to Arabia for a long season, with great pertinacity, and their expulsion to Africa was a comparatively modern event, as is evinced in the Asiatic character of the Abyssinian language. Canaan seized the patrimony of Israel, and was destroyed. Of his eleven nations, five settled near him, but six were the first nations "scattered abroad." To us they seem to be the negroes of Oceanica and Africa.

It is a singular feature in the emigration of the Hamites, that they departed in opposite directions to their inheritance, or south-east and south-west. This arrangement placed them

opposite to the habitation of Shem and Japheth. They were opposite to Shem in Asia and America, and since the enlargement of Japheth they are opposite to him in Europe and America. In this providential allotment, they were more readily convenient to both races, as their joint servant.

Before closing these remarks, it may not be unimportant to notice some of the peculiarities in the nomenclature of the nations at the time of the dispersion. It will at once occur to every Hebraist, that many of these names are in the plural number, and are expressive of affiliations or multitude. In the "Types of Mankind," one of the authors—Mr. Gliddon—has, to our mind, assumed a supercilious air of scholarship amounting to egotism and vanity, unpardonable in a man of science. He impresses the student with the notion that Mr. Gliddon thinks he has discovered something hitherto unknown to ministers of the gospel, viz. : that the *appellatives* used by Moses to designate the several sons of Ham, signify "*affiliations*," rather than single persons. On such assumption, we think, he patronizingly enforces his views, as more weighty than those of other men, because more scholarly. It may answer for sciolists to prate over a fancied preëminence of learning, but certainly no man of profound and extensive knowledge ought to be, apparently, so presuming. What he states of "*affiliations*" is true, so far as the words have plural terminations, but not otherwise. Yet, so far from being the first discoverer, he is the last whose annunciation is published.

On examination of these plural names, we find them confined almost exclusively to the Hamitic nations; nor are they stated as names of single persons, but, on the contrary, they expressly say nations or tribes. In each of these plurals, the idea of a singular, and of a single progenitor, is not

only involved, but expressed. For instance, where it is asserted that "Mizraim begat Ludim Ananim," etc., the literal sense of the Hebrew is that "Mezer, the progenitor of the Mezerites, (or Mizraim,) was also the progenitor of Lud and his descendants, the Ludites, and of Onan and of the Onanites." Two meanings, or a double one is involved in these plurals; that is, one expresses the sire, and the other his offspring; the former, by construction, being as clearly stated in the plural as in the singular. Again, the idea of plurality is, with equal perspicuity, involved in the singular of all words used by Moses, in describing the seventy nations: the sire and the offspring being inseparably involved in all of them. Hence it was immaterial whether Moses used singular or plural terms in describing nations at the dispersion. But further: these terms, whether used in the singular or plural, had not only a double sense, but when used in the plural, they may have referred to some specific peculiarities attending such plurality. There are only eleven such names found in the whole catalogue. Two of these belong to the Javanic family, Kittim and Rodanim, and the other nine to the family of Mizer. If now we look to Egypt, and the whole country of Mizraim, we find the entire family not only divided into seven nations, but these are again subdivided into *nomes*, and also into those singular divisions we call *castes*. Of the very early history of Italy and Ionia, the aboriginal seats of Kittim and Rhodanim, we know nothing with sufficient certainty to predicate any thing of their political divisions. Hindostan, settled by a portion of the Mizraim, still presents *nomes* and *castes*, and as this plural form was used with some certain design, and as its application to such divisions is legitimate, we accept it as applicable to them.

Of the appellatives attached to the Canaanitish nations, we

find all but two (those of Sidon and Heth) ending in *yod*, (in Hebrew,) and this "*yod*, postfixed, is used to denote a *national* name."

Infidel criticism on Hebrew terms would make an elegant figure in attempting to draw conclusions against the validity of Moses, or of forcing his text to mean "affiliations" without progenitors.

CHAPTER V.

DIVINE LANDMARKS OF RACES.

“He permanently established the boundaries of the races of men.”—
DEUT. xxxii. 8, *Heb. Text.*

HITHERTO we have traced the trinity of races from its original head to its continental partitions by aboriginal location. We next invite attention to those great boundaries of nations which God ordained for the permanent preservation of this trinity. Under these, we include those great natural divisions of the world into continents by waters, and their subdivisions by climate, by mountains, deserts, and seas, and by language and anatomy.

SECTION I.

OCEANIC BOUNDARIES OF THE THREE RACES.

THE earth is divided into two great continents by the intervention of oceans. One of these continents is double, and the other is twice doubled,* by the intervention of waters and mountains. In all, there are *three* double continents. These are North and South America, Europe and Africa, and Asia and Australia.† The Americas are occupied by the

* A continent is a large body of land, entirely surrounded by water. We use the term in an accommodated sense.

† By Australia, we mean all the *Auster*, or south lands from Asia; especially the islands of Celebes, Borneo, Java, Sumatra, and others which are the connecting links between Asia and Australia proper.

three races of Shem, Ham, and Japheth; Europe-Africa by Japheth and Ham; and Asia-Australia by Shem and Ham.

Shemitic Asia and Japhetic Europe are naturally divided by a water and mountain line; the Marmora and Euxine, and the Taurus mountains, extending from the Mediterranean to the Caucasus mountains and the Caspian; and thence, in a continuous mountain chain, from the Caspian to Behring's Straits. The local names of this chain are the Hindoo-Koosh, Beloor, Altay, and Stanovi. Europe and Africa are divided by a water-line, or by the Mediterranean. Asia and Africa are divided by two water-lines, the Mediterranean and the Red Sea, and are united by only a narrow neck of land. Asia and Australian lands are divided by a complete water-line.

These landmarks are troublesome for nations to cross, and intercourse between them has been comparatively limited. For ages, America was even unknown to Europeans, and but little of Africa, Australia, Asia, and Europe was mutually known for four thousand years. The interior of China and Africa is still almost a sealed book to this enlightened age.

SECTION II.

CLIMATIC BOUNDARIES OF THE THREE RACES.

‘Ο Θεὸς ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,

“God hath made out of one blood every race of men to dwell upon every surface of the earth, having definitely adjusted their prescribed climates and fixed limits of habitation.”—Acts xvii.

WE learn from this, that the different races of the human family, in the days of Peleg or Division, were appointed to

inhabit certain portions of earth, to whose climates or seasons they were constitutionally preadjusted at the time of the division. Vegetation and animals have their prescribed fauna, and so have nations or races. Iceland moss, the reindeer, and the Esquimaux; the oak, the ox, and the Celt; the mahogany, the lion, and the negro, have alike their constitutional climatic limitations. The discovery of the diverse regions of various animals and plants in the same and in antithetic latitudes, is but the perception of those very primordial laws reported by Moses and Paul as having been established in primeval times; and the observance of the same analogy, in the location of diverse races of men, is but the establishment of Divine truth by the investigations of science, and not its overthrow.

Black races of men are naturally adapted to warm countries, nor will they ever, as races, develop vigorous perfection in any other. The brown and white races, on the contrary, can never perfectly mature in the tropics: they require a temperate zone, constitutionally. The Esquimaux would perish quickly at the equator, and the negro freeze to speedy inaction where the Laplander rejoices in the sledge and snow. The European blanches before equatorial pestilence, while the black man finds the south as healthful as the Alps or Russian plains. Experiment has yet to settle the question as to how far the influence of climates may be *modified* upon the races, by transition from one to another; but common observation perceives that the white man can toil easier beneath a temperate than a tropical sky; and that the negro can labor to better advantage in a land of heat than in one of cold. Europeans may, perhaps, improve in intellectual culture within the tropics, though, as yet, they never have; but it is certain that, as a race, they cannot *successfully* labor in the open fields of torrid countries. If

it be asserted that this difference is the result of the gradual inuring of the races to certain climates, the assertion is certainly incapable of proof, since none can unqualifiedly assert that men were not originally organized with their present adaptation to those climates that now suit their physical nature. Men will naturally seek homes in such climates as are most grateful to their natural impulses and feelings; and as, in all ages, the black races have sought the torrid zones, and the white the temperate, the natural inference is that they were, from of old, constitutionally preadjusted to the regions they have occupied. Since the primordial dispersion, there have never been any marked emigrations of men from temperate to tropical countries, nor from tropical to temperate; and yet, had not climatic law interfered, the temptation of tropical luxuries would have urged the abandonment of the north for the south, by a vast part of the white races. Of the race of Japheth, the Javanic family of nations was never enticed north of its climatic equilibrium; and the Thracian or Celtic nations have never departed laterally from certain climatic lines, unless to return again. The tribes of Gomer, or the Goths, prefer a medium in Europe to either extreme, and so they have always done. Their very irruptions into the Roman empire seem but the pressure of a climate too cold for their constitution. Its momentum carrying them, at first, too far southward, we find them, ere long, returning to the seasons of middle Europe, as more congenial to their constitutional tastes and enjoyments.

Meshech, Tobol, and Togarma, have wandered for ages over the bleak countries of Russia, rather from constitutional preference than from any other urgent necessity. Similar statements might be made of the Asiatics and Africans; indeed, the confirmation of the existence of a universal and

native love of climate, from some original fitness for it, is of a more marked character among the denizens of equatorial continents than is observed in countries subject to extremes of temperature.

In our own country, no man of observation will deny that the Hamitic race is organically constituted for a tropical rather than a temperate zone. Evidence of the inevitable and constant operation of climatic law is seen throughout our own history, recent as it is. Not a century ago, the black race, as slaves, was common in New England and in the middle States; but now only a few are found there. Climatic law, affecting both the negro and the master, has carried the slave irresistibly southward. The law of philanthropy operated with far less power in this removal than the law of interest. Philanthropy for the negro is of a more modern origin. When the northern slave was sold to planters in a more congenial country, then philanthropy arose like Minerva, and credited its zeal to piety, rather than to southern warmth.

The southward tendency of the negro race is still witnessed in the slave States. Virginia, Maryland, Delaware, Kentucky, and Tennessee, are constantly transferring negroes to warmer regions, because of greater profits from their labor, and there is no returning stream of emigration. These facts indicate the prevalence of a primordial law in the black race, by which they mature and are more useful and healthy in a warm than in a temperate climate. This matter is a grave one for the consideration of politicians, and vitally affects the welfare of our country. There is here an acknowledged climatic line, beyond which African labor will soon cease to be profitable, and the pecuniary interests of men will ere long lead to its full discovery and location, and the sooner the better.

Is not this climatic law observable also in the choice of

American climates by European emigrants? Javanic settlers, as the Spaniards, find a congenial climate in Cuba, Mexico, and Florida. The Celt and Goth seek homes in the central States of our Union; and the Scandinavian in those colder regions of the north-west.

A constitutional fitness or unfitness for climate may not be apparent to the mere *local* observer; but if the glance of comparison be widely extended over earth and time, its existence from primordial ages can scarce be discredited, even by the boldest disputant. *There is an Ethiopic line beyond which the black man cannot pass and be a profitable servant, and below that limit the white man cannot himself successfully bear that exposure necessary to cultivate the soil.* In the old world the climatic zone of Shem is a fair medium between that of Japheth and of Ham. Japheth's climatic zone is from the Euxine to Cape North; Shem's from the Sea of Aral to the Persian Gulf; and Ham's, the sunshine from Gibraltar to Cape Town. God made the climates and the continents of earth to correspond, and then adjusted the triune race of man to correlate with triple lands and temperature. The study of the climatic laws of races is in its incipency, but its power of severance over man has ever been great and resistless. Cambyes could not reach those Ethiopian lands he would have conquered, nor Alexander penetrate Sahara. The burning heats protected the Hamites alike from the vengeance of the ancient Asiatic, and the sceptre of the European. The torrid zone has, in all ages, proved an effectual barrier against the fusion of the races of Shem and Japheth with that of Ham. Like a sea of fire, or a wall of flame, or the sword of pestilence, it warded northern emigration, and preserved its loving Ethiops from the fate of annihilation.

SECTION III:

MOUNTAIN BOUNDARIES OF THE THREE RACES.

“He stood and divided the earth. He beheld and established apart the abodes of nations, and the mountains were disrupted, while his bending hills arose.”—Hab. iii.—*Hebrew text.*

MOUNTAINS are Divinely ordained as landmarks of races. They form an immense part of the dividing line between Shem, Ham, and Japheth, and also between the subdivisions or *primordial nations* of these races. They consist of two great classes—those which *divide continents*, and those which *subdivide* them.

On examination of a correctly-engraved map of the world, these mountain chains are readily traced; and though various portions of the same chains have different *local* names, yet their natural continuity is not interrupted.

The Physical Geography of D. M. Warren, published by H. Cowperthwaite & Co., should be in every family. It is a cheap work, and full of the most useful and accurately-drawn and colored maps.

Paragraph I.

FIRST CLASS MOUNTAINS DIVIDING THE THREE RACES—ASIA.

Beginning at Cape East, on Behring's Straits, a chain of first class* mountains extends in a south-westerly direction to the Caspian, and thence westerly to the Straits of Gibraltar, on the Atlantic, the whole range being about 8000 miles long. Between the Caspian and the Pacific a mass of table-land arises for five thousand miles. It is about 1000

* Mountains are ordinarily divided into three classes, according to their height. The first class is 20,000 feet; the second between 10,000 and 20,000 feet; and the third class between 2000 and 10,000 feet high. We classify according to *length of range*, as well as height.

miles wide towards its middle and western extreme, and 2000 at its eastern. Colossal mountains and lofty terraces form the edges of this elevated region. The western part is generally about four thousand feet above the sea, while the plateau of Thibet averages fourteen thousand. The western Caucasus mountains, or Caucasus, Taurus, and Elburz, are a part of this elevation, and extend (700 miles) from the Euxine to the Caspian, obtaining an elevation of about eighteen thousand feet. The Taurus mountains extend from the north-east corner of the Mediterranean to the Caucasian chain, and this running through north Persia under other names, sinks into hills rising in the Hindoo-Koosh, and branching into the Himaleh and Beloor Tagh. The latter range winds along from this point of departure till it appears as the Altay, and extends into the arctic circle on the Pacific. A branch chain from the Himaleh, the Solimaun, extends southward along the west of the Indus to the ocean. The Himaleh extend nearly east by south to the Pacific, sending one branch down through farther India, along the Cambodia river; and another eastward, through north Thibet: this last extends to the Pacific in a continuous line with the Hindoo-Koosh, nearly eastward of the Caspian; it is called the Kuhén Lun and Peling. The celestial range begins in the same region and extends eastward in a line nearly parallel with the Kuen-Lun, while near the same centre the Altay range departs to the far north-east. Four great chains are thus seen radiating from Caspian countries, like the spokes of a fan, while each range touches the Pacific or its waters. The width of these chains is from 150 to 1000 miles, the average about 500. Their height is from 8000 to 28,000 feet, and their average about 16,000, all of them rising above the point of perpetual frost.

The passes of these mountains are such as to forbid all

attempts at *general* emigration. Of these there are *six* over the Hindoo-Coosh, from Cabul to Turkistan; and so deep and enclosed are their defiles, that Sir Alexander Barnes could never obtain an observation of the Polar star in the whole journey from Barmeen to within thirty miles of Turkistan. "Most of the passes over the Himaleh are but little lower than Mt. Blanc, and many are higher, their elevation being from 18,000 to 20,000 feet. All are terrific, and the fatigue and suffering from the rarity of the air in the last 500 feet is not to be described. Animals are as much distressed as human beings, and many die; thousands of birds perish from the violence of the wind; the drifting snow is fatal to travellers, and violent thunder-storms often add to the horrors of the journey. The Niti pass, by which Moorcraft ascended, in Thibet, is tremendous. He and his guide had to walk barefooted from the risk of slipping, and were obliged to creep along the most frightful chasms, holding by twigs and tufts of grass, and sometimes crossing deep and awful chasms on a branch of a tree, or on loose stones thrown across. These are the thoroughfares of the Himaleh."—*Somerville's Phys. Geog.* The passes of the other first class chains are proportionally dismal.

On the north side of this great natural wall of mountains, from Cape East, on the Pacific, to the Mediterranean, inclusive, is found the vast family of Japheth. *This is the true Europe*, and should be so called now, as it was by the ancients. Comparatively few detachments of primordial nations are found south of the Taurus, Elburz, and Hindoo-Koosh, or south-east of the great continuous line. The great mass of Japhetic nations, in the old world, are certainly north of this great landmark. The Shemitic races are mainly in Asia, south of it. Their north limit is the Stanovi, the Altay, the Beloor, the Hindoo-Koosh, the

Elburz, and the Taurus chain; their western, is the Red Sea, and the Mediterranean, and the Taurus; and their south and eastern, the water-line of the Indian and Pacific Oceans; these have always been their *principal* landmarks in Asia, exclusive of Hindostan.

The Hamitic nations were, in the early ages after the dispersion, excluded from Arabia by the Arphaxadites, and from nearly all Asia, except Hindostan. Here a portion were separated from the Shemites by the Solimaun mountains, on the west of the Indus, and by the Himalehs on the north and east, and by the ocean line on the east and south. The Chinese Empire, subdivided by its *four* great ranges of mountains, (the Altay, Thian-Shan, Kuen-Lun or Peling, and Himaleh,) has presented analogous tribal subdivisions, as is evident from the difference observable between the Tungouses, Mantchoos, Buriats, Mongols, Kalmucks, Tibetans, Sifans, Chinese, Birmans, Siamese, and Malays, a number coinciding with the tribes of Joktan. In farther India, through which the Himaleh range ramifies to the sea, we find not less than nine different nations whose principal landmarks are mountains and waters. The same kind of natural boundaries to nations are indeed apparent not only in Asia, but throughout the world; they have been such ever since God first ordained them, and will be to the end. The idea of separate nations is patent in the very structure of countries whose limits are guarded by impassable highlands and majestic waters.

Paragraph II.

MOUNTAIN WALLS OF NATIONS IN EUROPE.

The nations of south Europe have always been and still are divided by mountain barriers to a large extent. There are *four* principal chains in Europe; two of these extend

north and south, and two east and west. The former are the Ural mountains, in Russia, and the Dofrafield, in Scandinavia; and the latter the Carpathian and its branches, (curving around Austria westward through Europe, nearly to the sea,) and that chain stretching from the Euxine to Cape Finisterre, in Spain, known under the *local* names of Cantabrian, Pyrenees, Cevennes, Alps, and Balkan. (Call that the Alpine chain, for convenience.) This chain throws out various branches. In Spain the Iberian mountains run southward from the Cantabrian range to the sea, throwing out four western branches to the coast, those of Castile, Toledo, Morena, and Nevada. In France the Auvergne mountains branch from the main chain; in Italy, the Apennines; and in Greece, the Pindus. The Jura and the Vosges, between France, and Switzerland, and Germany, perhaps properly belong to the Carpathian system.

In the primordial division of Europe, the chain of mountains from the Euxine to the Atlantic divided the Javanic nations from those of Thiraz. Those of Thiraz, or the Celts, were between this southern chain and the central or Carpathian, to the Atlantic; and those of Gomer were properly between the central chain and the Baltic; while those of Meshech, or Slavonia, were divided from those of Tobol, or Finnic, by the Ural chain. The Roman Empire, in its palmyest days of conquest, scarce ruled beyond the Carpathian mountains, and there but for a brief space and with a feeble sceptre. In modern times mountains are natural and actual boundaries of most European States. The Pyrenees divide France from Spain; the Carpathian, Austria from Turkey, Russia, and Prussia; the Alps, and Jura, and Vosges, separate France from Italy, Switzerland, and Germany; the Caucasus, Russia from Turkey; and the Dofrafield separate Norway from Sweden. These secondary divi-

sions, in the allotments to *primordial* nations of the same race, teach us that God intended to preserve them from general amalgamation, as well as the great races themselves.

Paragraph III.

MOUNTAIN WALLS OF NATIONS IN AFRICA.

Of Africa we know but little. Its long isolation has strangely and providentially preserved its people from extensive fusion with other lands. Its principal mountain systems are the Atlas, the Abyssinian, the Kong, and the Snow. The Atlas range, a disconnected one, extends along north-western Africa for fifteen hundred miles: it lies between the desert and the sea. The Abyssinian range begins between the Nile and sea, and extends near the coast to the southern extremity of the continent. The Snow mountains comprise a number of ranges extending across from ocean to ocean. The Kong, or Mountains of the Moon, extend easterly with the Guinea coast; and the Cameroon are a range still farther south.

These mountain systems placed on the coast, seem as walls erected to protect the interior from molestation. The Abyssinian mountains preserved the Cushites from overthrow by the Egyptians, and also from invasion by Asiatics. Combined with deserts, plains, and climate, they have uniformly protected Africa from general conquest and occupation by foreigners. How they have operated in preserving *primordial* divisions of *nations*, save in few cases, we know not; but they are seen to separate many tribes now, and doubtless always have done so.

Australia is a Hamitic country, whose structure exactly coincides with that of Africa. It has neither navigable streams penetrating its interior, nor a maritime coast; but, like Africa, it is a desert, girded around with mountainous elevations. Its tribes are unmingled with those of Shem,

and will certainly never be affiliated by intermarriage with the people of Japheth.

Paragraph IV.

MOUNTAIN WALLS OF AMERICA.

On the west coast of the Americas a chain of mountains, ten thousand miles long, extends from the Arctic Ocean to Cape Horn. On the east coast of North America the Appalachian wall stretches from the Gulf of St. Lawrence to the 34th degree. It is about three thousand feet high, and from sixty to one hundred and fifty miles wide. In South America there is an apparent resurrection of this chain in the Parime and Brazilian systems. The Parime, Andes, and Brazilian mountains are nearly parallel with the north and eastern coast. The first of these walls is twelve hundred miles long, three thousand feet high, and three hundred and fifty miles broad. The last exists in several parallel ranges, two thousand miles long, and three thousand five hundred feet high. Both coincide in character with the Appalachian. All mountains are steepest on the ocean side.

The mountains of America, keeping along the oceans, and stretching from zone to zone across the equator, present the idea of a unity of race rather than of subdivisions; and it is remarkable that, the Esquimaux excepted, who are but a handful, the whole American continent has been occupied by a people whose aboriginal unity has been perpetuated in a single type of color, of hair, of features, and aptotic language. The race has been mostly barbarous and clannish, yet unity has been one of its most striking characteristics, both in past history and present anatomy.*

The mountains on the Atlantic side are scarcely more than

* The Flatheads scarce form an exception to this position.

lofty hills, and are generally habitable, while the Rocky mountains are also generally low and habitable; so that North America may then be considered as one vast continental plain, presenting the single thought of unity of race.

Of South America the same idea of unity is boldly prominent. They both differ from all other regions in their correlations as suggestive of ubiquity of nationality.

SECTION IV.

DESERTS AS NATIONAL BOUNDARIES.

THESE, like mountains, become the natural boundaries of nations and races. In Asia and Africa vast regions are uninhabitable as well as unproductive. Siberia is a dead level or undulating surface of more than seven million square miles. It is emphatically a winter land. The spongy soil is frozen to the depth of a hundred feet, and even four hundred in the neighborhood of Yakutsk, the coldest town on earth. Boundless swamps, chains of fresh and salt lakes, and a broad domain of salt steppes, everywhere expose the utter desolation. By admirable soil, where corn might grow, between the Tubal and the Obi, a chain of salt lakes for three hundred miles prevents its occupation. But little of Siberia is habitable. The steppes, or level wastes destitute of trees, begin at the Dneiper and extend along the Euxine, including all the country north and east of the Caspian and Independent Tartary: they pass between the Ural and Altai chains, and occupy all the lowlands of Siberia. They present a dead level bounded only by the horizon: they possess a thin but luxuriant soil: winter storms sweep over them which no animal can resist, and in summer the drought is excessive. For

a brief time they are green and covered with ten thousand cattle; then the springs go dry, the air is thick with dust, desolation tracks the scene to every horizon, and on the hideous wreck death reigns triumphant.—*Somerville*.

Arabia, four times the size of France, is almost entirely a desert. It is pierced by mountains, and on its borders gives signs of the greatest fertility. Along the edge of the south the soil is so very loose and fine, that a plummet was sunk into its depths for three hundred and sixty feet; here, tradition says, a Sabea army was once entirely lost. Arabia is a sea of shifting sand.

The great desert of Gobi occupies an area of three hundred thousand square miles in its eastern extreme. It is intersected from east to west by the valley of Shamo. West from it lies the "Dry Sea," a barren plain of shifting sand. Such deserts occupy much of the country south of the Chinese branches of the Altai. All the plains of Mongolia are intensely cold. East of the Indus is another desert of sand of vast dimensions, while Persia, Beloochistan, and Siva afford further examples of salt and sandy wastes.

In Africa, the desert of Sahara seems but an extreme of a chain of deserts extending east and north-east from the Atlantic to the Sea of Okotsk. In Europe, the old Hyrcanian forest, extending through all Germany, was a terrible desert to ancient settlers; and the jungles of Africa and India are still the impenetrable abodes of ferocious beasts, poisonous serpents, and innumerable myriads of noxious insects and vermin.

The swamp lands of Europe may be ranked as deserts: they are also very extensive. "A morass as long as England extends from the fifty-second parallel of latitude, following the course of the river Prepit, a branch of the Dneiper, which runs through its centre." There are many swamps at the

mouths of the rivers in central Europe. Mossy quagmires in Denmark cover nearly eighteen hundred miles. They abound in Siberia and Africa. Such immense and sterile regions of sands, forests, and swamps, uninhabitable and impassable, are sterner barriers to amalgamation of races than are either rivers, lakes, or seas.

SECTION V.

RIVERS, LAKES, AND SEAS, AS BOUNDARIES.

THE Eastern Continent is by water divided into four great lobes of territory. The Mediterranean and the Atlantic disunite Europe and Africa; and the Red Sea, the Mediterranean, and the Indian Ocean, separate Africa from Asia; the Pacific and Indian separate Australia and Asia; while the Euxine, the Caspian, the Volga, the Tubal, Obi, and the Arctic Sea afford a watery line between Asia and Europe. These continents are again subdivided by streams of majestic volume. The Euphrates and Tigris, the Indus and Ganges, the Burrampooter and Irawady, the Cambodia and Kiangku, the Hoang and the Amoor, the Lena and Yiensi, the Oby and Tubal, have been the ancient boundaries of races. Africa affords us only the Nile and the Niger, while Europe presents us the Volga, the Don, the Dneiper, the Danube, the Vistula, the Elbe, and the Rhine. Rivers, on account of the fertility of their valleys, and their capacity for population, have ever been the rallying-places of separate nations. The Egyptian clings to the Nile; the Jew to the Jordan; the Roman to the Tiber; the French to the Loire and Seine; the German to the Rhine; the Englishman to the Thames;

the Yankee to the Connecticut; the New Yorker to the Hudson; the Kentuckian to the Ohio; the Tennessean to the Cumberland, and the American to the Mississippi.

Nations fight for their fluvial inheritance with almost superhuman bravery, and beat back the invader as a sacrilegious infidel. The vales of rivers, as the homes of nations, have had an incalculable influence in moulding their genius, as well as in perpetuating their separateness of blood.

Next to rivers, we may mention lakes or seas, and the numerous inlets of the ocean. With these the coasts of Europe are thoroughly serrated, and, together with mountains, rivers, swamps, and forests, combine to separate the continent into isolated locations for human habitation. The White Sea, and the Baltic and its waters, divide Sweden and Norway from the most of Europe, while the North Sea and its southern extension dispart England and Scotland from the mainland, and a channel divides Ireland from both. The Bay of Biscay and the Gulf of Lyons unite with the Pyrenees in severing Spain from France. Italy and Greece jut into the sea on the south, as does Denmark in the north. The Gulf of Venice divides Italy from Turkey, and the Gulf of Corinth disparts the Peloponnesus from Hellas, while the Egean, through the Propontis, unites with the Euxine in severing Asia Minor from Europe. The Crimea is nearly surrounded by water, and has been the seat of many a story of conflicting powers.

In Asia, the Red Sea, the Persian Gulf, the Sea of Arabia, the Bay of Bengal, the Straits of the Gulf of Siam, the China Sea, the Yellow Sea, the Seas of Japan, Okosk, and Kamskatka, have been sublime bounds to the sons of Shem and Cushim. By these Arabia, Hindostan, farther India, China, the Corea, and Kamskatka, jut far out into the ocean

waters, forming stupendous natural and separate homes for the disunited families of Noah.

In Africa and Australia alone, no inland sea extends. Their rounded shores are guarded by the ocean waves on every side; and their feeble races possess no facilities for interchange beyond their capacity of improvement. To this assertion the African sea is scarce an exception, since its sandy syrtis prevent its fitness for commerce. At its northern extreme, Carthage was located, but its race was exotic to the shores, had little intercommunication beyond the coast, and was early destroyed. If interior lakes exist, they are rather landmarks of severance than instruments of confraternal fusion.

To this estimate of inland seas we may add those rivers in north Asia which are but extensive estuaries; such as the Lena, the Yiensi, the Obi, and the Tubal. Far from the ocean, these are very sluggish in their flow, and, when not frozen, are many miles in width, preventing all emigration. In former times the Caspian (by the Aral and the swamp and steppes between the Ural and Altay) was evidently connected with the Arctic Sea. North Asia and Europe have been gradually rising above the sea for ages. The elevation of bolts of copper driven into rocks, and grooves cut in the crags at the water's edge, together with the elevation of rocks well known as the basking-places of seals six centuries ago, all prove the constant exaltation of the North. This emergence has destroyed the union of the seas, and evaporation has narrowed the limits of the Caspian, leaving it with eighty-three feet less in height of surface than the Mediterranean.

Keeping these water-lines of races and nations in view, we proceed to another class of limits of a different character.

SECTION VI.

DIVISION BY LANGUAGE.

THE dispersion of the human family from Babel was occasioned by severance of primordial unity of language. This fact has been called in question by a few without any good reason. The dispersion was only four generations from the flood, and during the lifetime of Noah and of his sons; and as the language of his family was unique, it would be folly to suppose that all his seventy families of descendants did not then speak their parental vernacular: the contrary opinion would seemingly imply a miracle. We may easily admit that Moses means what he says, viz.: "The whole earth was of one language and of one speech." Again, the language of the whole earth *was confounded at Babel*. This is a proposition improperly called in question. "The whole earth," by which the family was meant, was at that time comparatively a very small company of families, not more than enough to fill a modern city. This company paused at Babel, so the text asserts, and at that place, or in that country, "the Lord did there confound the language of all the earth," or as literally, "the language that the earth contained." The term earth refers—mark it—to the people, and although it may possess either a universal or partial meaning, according to circumstances, yet here there is no reason in the text, nor in the nature of things, restricting it to a partial signification. The repetition of the term "all the earth," is too emphatic to admit such a supposition. Indeed, the statement that the earth was of *one language* and of *one speech*, seems made on purpose to prevent any mistake as to the universal applicability of the statement. A diversity of tongues was previously unknown, but since then,

as far as history, tradition, and inscriptions return, we find it universally existing; it is therefore reasonable to suppose that it began at Babel. One thing is certain, the confusion at Babel scattered the people, and has kept them apart ever since.

Whether language was divided into three great dialects, coinciding with the three great races, and these again subdivided according to the number of families, is a question rather interesting to philosophy than pertinent to our inquiries. It is highly probable that such was the case. We know with certainty that each family of nations settled in its paternal dominions in accordance with its language; that is, each family of nations made a connected settlement of a particular country, and that country was subdivided, and each subdivision was occupied by a nation having a particular dialect, different from all other nations of the same paternal head. For example, the Javanic family of four nations settled all the north coast of the Mediterranean. Javan, with Elisha, settled in Ionia and Greece or Hellas: these had either one language or two. Kittim settled in Italy; he spoke another language. Tarshish settled Spain, and he spoke another. Each of these tongues may have been dialects of Javan, the sire of these nations.

Another fact regarding languages is also pertinent to our argument; that is, their tendency to diverge farther from each other, and to multiply as population increases and emigrates. At the time of the great settlement there were just seventy disparted nations, and there may have been seventy languages; or, as there were sixteen primordial families or grandsons of Noah, there may have been sixteen primordial tongues. How many languages have vanished away, we know not; but at present there are *about seventy* living tongues, and upwards of three thousand dialects: twelve

hundred American ; five hundred and fifty European ; twelve hundred and seventy-six Asian and Melanic.

As a barrier to national amalgamation, diversity of language has played an important part ; it carries us back beyond historic ages, and discloses the constant separateness of primordial nationalities. It sometimes happens that a conquered and enslaved people adopts the language of its masters ; but such cases are very rare. Rome found it impossible to force her tongue upon her conquered subjects : for centuries the aborigines of England fought for their native speech ; and the Rebellion of Hungary originated in attempts to abolish its tribal language. Language befits isolation by its *community* of thought, laws, religion, customs, and affection ; while for the same reasons it creates antipathy to foreign tongues and to foreign people. In identifying doubtful nations, language becomes one of the surest guides. Some discount must be allowed for changes of tongues by tribes ; this deduction made, we arrive at almost absolute proof of diversity or fraternity of origin. The isolation and antipathy of races by community of speech, has descended from ancient to modern times, and the permanent confederacy of no race can be secured while lingual diversity prevails.

CHAPTER VI.

BOUNDARIES OF THE THREE GREAT RACES BY COLOR.

SHEM. Hebrew, SM, *color*. 2 Kings ix. 30, *painted*. Vulgate, *depinxit*.

HAM. Hebrew, HM. *Hot*, Exodus xvi.; *black*, applied to the skin, Job xxx.—*Parkhurst's Lexicon*.

JAPHETH. Hebrew, JPT, *fair color*.—*Creighton's Lexicon*.

IN America, the most obvious boundary of races is that of hair and complexion or color of the skin; and the same is true in all other countries. There are three great primordial types of complexion—the black, the white or fair, and the brown. Our standard of complexion is the prismatic colors as observed in the rainbow. These three great types, without reference to a definite standard, are variously called melanic, yellow, ruddy, orange, tawny, red, and blackish-brown; but they are all readily and accurately classified under the three we have named.

Of each of these types we find at least three various shades in the Shemitic, Hamitic, and Japhetic continents. In Europe we have the brunette Italian, the fair Celt, and the blue-eyed, yellow-haired, clear complexion of the Saxon; in Asia we find the yellowish, the cinnamon, and the reddish-brown; in Africa the jet-black negro, the blackish Nubian, and grayish-black of the Bushman, Hottentot, and Caffre. These various complexions appear in each continent; but the *predominating* color of Europe is fair, that of Asia is brown, and that of Africa and Australia is black; while America has thirty millions of fair complexion, thirteen millions of

black, and eleven millions of brown. Mulattoes and semi-hybrids we do not compute, as their permanence and comparative number are unimportant. In the whole world, estimating its population at eight hundred and sixty millions, (the latest computation,) we have in Europe, America, and European colonies, two hundred and eighty-two millions of *fair* complexion; in Asia, America, and Oceanica, four hundred and sixty-four millions of *brown** complexion; and in Africa, India, Oceanica, and America, one hundred and thirteen million five hundred thousand of *black* complexion. Or say, one-eighth black, three-eighths white, and four-eighths or one half brown.

The great proportion of the black complexion is found in tropical countries, or within thirty degrees of the equator, on either side. A very large proportion of the fair complexion is found north of fortieth degree of latitude; and most of those of the brown complexion occupy a medium between the other two; they inhabit between the equator and the fortieth degree of north latitude. The brown races are expressively designated by the term *painted*, one of the significations of the name of Shem; the *fair* races by one of the definitions of Japheth, that of *fair*; and the blacks by the name of Ham, which primarily signifies *black*, or *dusky*. In tracing the descent of nations, some ethnologists have discarded the characteristics of color; but as there is not now, and within the records of history never was a more distinct

* By a brown complexion we mean such shades as result from a mixture of black, red, and yellow: either a dusky color inclining to redness, with various shades, as Spanish *brown*, London *brown*, tawny *brown*.—Webster. By *black* complexion, we mean every shade between *brown* and *black*; and by *fair*, every shade between *brown* and *white*. We shall thus have black, blacker, blackest; brown, browner, brownest; fair, fairer, fairest.

landmark between races than that of complexion, they cannot discard it, and successfully pursue their investigations. Every physical characteristic and fact which has been of any permanent duration among nations, appropriately becomes a subject of philosophical inquiry; and every extensive feature of human or tribal anatomy must necessarily form an element in every just classification of the human species. Features, color, size, hair, eyes, skull, muscle, skin, nerve and bone, as well as language, food, climate, habits, laws, labor, disease, war, and soil, all enter into the sum of knowledge from which our deductions must be drawn. The man who classifies according to skulls alone will give imperfect results; and so will he who isolates any one circumstance, such as color, hair, or habits, and draws a theory from that alone. History is more essential to science than science to history; and when the former discards the latter, it ceases to act in accordance with that common sense which seizes on truth, wherever found. Infidelity, predicated upon science without history, will be infidelity predicated upon ignorance—an ignorance sometimes involuntary, but too generally obstinate and wilful. All is not science which claims the title; for science is perfect knowledge, and not speculative assumptions. Those who reject the unity of the human race, because they cannot see, in nature, a solution of the differences and diversities of men, also reject inspiration on the basis of their own assumed intelligence. The skeptical ethnologist assumes that human races possess such differences that they could not have been created from one race without the intervention of miracle, and he scouts miracle as incredible. And yet, in sweet consistency, he admits superabundant miracle, by contending for original and different creations over the earth. With such reasoners, the complexion of races is at one time every thing, and at another it is a mere circumstance, an

accident of chance, a local fortuity of food or sunbeams, soil or wind.

We hold that complexion is a primordial characteristic impressed on the three great races of mankind in the immediate family of Noah, before these races were disparted to their separate continental homes. This view we maintain on four separate grounds. First. All of the ablest late writers on ethnology admit it, and those who do not have not been able to answer the argument for it. Second. The law of nature necessitates this conclusion. Third. The testimony of history and observation verifies its truth. Fourth. Anatomy coincides in testimony with history.

1 *Climate*.—The leading spirit who once advocated the notion that complexion, or color of the skin, was the result of climatic agency, food, and habits, was Blumenbach. With him, a few lesser lights in natural history coincided in England, and some few physiologists in America. Lawrence, who classifies varieties on the plan of Blumenbach, made answer to his prototype, in which he annihilates the theory, on the ground that it has not one pertinent fact to sustain it. He says, "That so able a writer could find no better proofs in support of his opinion, only shows how completely unfounded that opinion is." "Climate, situation, food, mode of life, have considerable effect in altering the constitution of man and animals; but this effect is confined to the *individual*, is not transmitted by generation, and therefore does not affect the race. The human race, like that of the cow, sheep, horse, and pig, is single, and all the differences which it exhibits are to be regarded merely as varieties." To these views all later investigators subscribe. Among the vast numbers of ethnologists who have studied all the story of the past, and observed every thing on the subject of complexion which lies open to the world, through every avenue of travel,

trade, and commerce, it is certainly reasonable to presume they would have met with some real grounds for supposing complexion an accident of climate, if such were really the case. But they have been able to find no basis on which to rest an argument in its favor, without sending fancy to the ante-historic eras of the past.

2. *Nature*.—Complexion is as really an attribute of different races as is hair, feature, or diversity of language; and we might, with as much semblance of truth, argue the origination of languages from climate as that of color. Color always has an original type, and though a barbarous life may debase it, and a virtuous life restore it, yet its primordial essence and vitality are in the constitution itself. Were this not so, then adventitious circumstances might eradicate it or impress it. But what might accidentally affect an individual would not necessarily affect a race, and though one person might change his skin, through exorcism or disease, yet such result might not remodel a whole race of people. We can reason from a species to individuals, but not from persons to species. Hence, though persons may propagate six fingers and toes, or warts and moles, scrofula and consumption, yet we have no examples of six-toed races, nor any races with large moles on the tip of the ear. Unanswerable proof that complexion is natural and primordial may consist in this, that parents of one type of color can never procreate that of another; and the law of God, that every creature should *produce after its natural kind*, shows that such parentage and complexion differ in natural *kind* from those of others. Negro parents, with black skin, woolly hair, black iris, thick lips, flat nose, prognathous jaws, and projecting feet, cannot transmit to their offspring a snowy skin, a rosy cheek, flowing curls, azure eyes, a tiny foot, nor finely-chiselled nose, and cheek, and mouth; neither can they beget those of Indian color and

features. So neither can the brown races, with stiff, straight hair, little beard, and widened face, generate either negroes or white offspring; nor can European parents, of the fair race, produce other than after their own kind.

This reproduction in kind is a law of nature; it is utterly incapable of *individual* change, much less of *national*. Omnipotent power alone can change these constitutional peculiarities, and such exercise of power would be miraculous. But any condition of nature requiring the direct aid of Omnipotence to transform it, must also be kept in its estate by Omnipotence, and must have been so from the earliest period of its first history. Therefore Omnipotence being required to change complexions now, it is obvious that they must have been impressed, first, by a *direct* or miraculous exercise of Almighty power. What in nature requires Omnipotence to change, must be esteemed natural, and a change in complexions of races requiring such an exercise of Omnipotence, complexions must also be esteemed as primordially natural. Had there been a known example in all the past—one single fact verifying the theory of climatic change—then had it been tolerable. But *not one* such illustration, through all ages of time, among all the countless millions of men, has occurred, in any zone or climate—not one can be adduced that sustains the position; no, not even by analogy. There have been Albinoes who have lost their color by disease of the skin, but they were individuals, and not races; they lost nothing of woolly hair, nor contour of skull and features. They were mere deformities of nature, like the excrescences of extra limbs, and were individuals, not propagated as such, nor rising to the dignity of varieties. Nature and history are against the climate theory.

3. *Anatomy*.—The application of the science of anatomy develops the fact of a difference in the composition of skin

of races. "M. Flourens considers color more characteristic of distinct races than any other peculiarity. He displayed before the French Academy *four distinct layers* between the outer cuticle and the cutis: 1. A cellular and reticular tissue lying immediately on the cutis. 2. Then a continuous membrane resembling mucous membrane in general. 3. Then a black pigment, hardly coherent enough to be termed a membrane. 4. The interior portion of the epidermis, which he divides into two laminæ. The *second* of these laminæ he considers a distinct organized body, existing only in men of dark color. He was unable to find any membrane in the white races, interposed between the cutis and the inner coat of the epidermis, this *last being the seat of discoloration* of the white skin from *exposure to the sun*, as well as the seat of the *brown color* of the *Arcola Mammarum*." This account shows that the seat of discolorations in the skin in white races, from tan and other causes, is different from the seat of color in the skin of black races; it exhibits a primordial difference, both *in color* and in the *location* of it.

Henle found in the skin of the negro numerous irregularly spherical cells containing the black pigment to which the color is due. Berlin found the white skin, when discolored, was similarly filled with black pigment, which was related to the disease termed melanosis. These authorities make it evident that there is a real constitutional difference in the skin of races, or in the fabric of that which deposits color. Indeed, were it not so, there would be no regular difference in colors by generation, since that which is not constitutional cannot be transmitted.*

* The black races belong to a tropical climate; but their complexion is the very worst for such temperature, since black absorbs heat more powerfully than any other color. To adjust this color to

4. *History*.—At present we know that about one-seventh of the human race is black, and three-sevenths white, and at least three-sevenths is brown; and we are naturally led to inquire how far back these colors can be traced. If we begin with the Christian era and return to anterior ages, we find the very same shades of complexion as prominent up to antehistoric periods as they now are. We will first present the proof of the existence of the three colors anciently recognized in Africa and South Asia.

In Egypt the records of the past retrace a remote antiquity. Its sculptured monuments and painted tombs relate the events and customs of those ages in which they were executed with a particularity alike wonderful and instructive. In that country the aridity of air prevents alike the decomposition of the mummy and his shroud, together with the sculptured and colored history of its times. The figures chiselled in marble still preserve that sharpness of finish of the days of the Ptolemies; and the colors of the paintings are as brilliant as when observed more than two thousand years ago. The latest of these records antedates the Christian era, and indeed seem to be earlier than the times of Solomon, while the more ancient extend to the fourth dynasty of kings, after the location of Mizraim. On Belzoni's tomb, at Thebes, we have at least three different colors and types, as copied by Belzoni, Champollion, Lepsius, and others. In these *four colors* are given, and the names *Rot*, *Namu*, *Nahsu*, and *Tamhu*, are inscribed beneath them. They are respectively colored red, yellow, black, and white, and from their hair, features, and general contour, are

its climate, a constitutional correspondence must exist, and since heat could not create such constitutional adaptation, it must have been produced by direct Omnipotence.

the representatives of *three* different types of men. The Egyptians painted the portraits of their women yellow, and their men red.

In the bas-reliefs of Ramses III., (xx. dynasty,) a genuine negro is seen bound to companions of different type. At Aboomisel, Ramses II. is represented as driving before his chariot a double file of *negroes* and *dusky* people with *negro features*. At Thebes, an Egyptian, *colored red*, is represented as making a registry of a group of *black* slaves, with *woolly heads and thick lips*, and clothed in tiger skins. The group includes men, women, and children. In the work of Rossellini are numerous portraits, copied from the monuments, exhibiting the *genuine negro*, together with various other *colored* races. As the sculptors had no occasion to paint these types as mere fancies, and as they are connected with other subjects, showing that the whole scene was drawn from nature, a diversity of colors is proved by them to have prevailed at least as anciently as the times of Necho. Herodotus testifies that the Colchians, a colony of Egyptians, were "*black in color and woolly-haired*." With this, Pindar, in his Pythian Odes, agrees. He says the Colchians were *black*. Eschylus describes the Egyptians as dressed in white, but being of a *dark color*. Lucian (Vota) says, "A sailor on an Egyptian vessel was *black*, and had *pouting lips* and *spindle shanks*." Marcellinus says, "*Homines Egyptii plerique subfusculi sunt et atrate*." That is, the Egyptians are both brown and black. We might enlarge our proofs on this point, but forbear.

That the Cushites were generally black, is evident from the meaning of the ancient term Αἰθιοπ, *Ethiop*, universally applied to that race in both Asia and Africa. It is a compound of αἰθω, black, and οψ, the face or appearance, a *black face or form*. The Egyptians, or Mizraim, were

black or brown, and usually with *straight hair*, so it appears from monumental effigies. The negroes were certainly a more southern race, and the Nubians were not as black nor their hair as woolly as that of the negroes farther south.

In the present age, the region from the Red Sea to the mountains of Central Africa is peopled with a race resembling the Mizraim, with an occasional admixture of true negro tribes. In Western Africa, south of the Lunar mountains, the black and woolly-haired race predominates, while in the same region Ethiopic tribes are also found. In the islands south and south-east of Asia, black and woolly-haired races also exist.

The prophet Jeremiah, xiii., adverts to the color of races when he asks, "Can the *Kushite* change his skin, or the leopard his spots?" If the Kushites were not as diverse in color from other races as the spots of the leopard, the reference of the prophet would be without applicability. But the skin of the Kushite was black, or very dusky, for *Aithiop*, we have just noticed, was the common descriptive appellation of the Cushite family in ancient times. Mr. Gliddon labors over this term to prove that it may mean *brown* as well as *black*, and certainly with *etymological* success. But he knew, as does every philologist, that the etymological senses of a term are often various, and that the ordinary sense is the one to be accepted of an appellative name. But admitting his criticism, it is yet very certain that the word *Aithiop* was most commonly applied, among the ancients, to discriminate between the black races, and all others. In poetry it was used in either sense; but Herodotus, the very father of profane history, uses it to designate black races as distinct from brown, yellow, or tawny. In *Euterpe*, 29, he says, "The Ethiopians inhabit the country immediately above Elephantine, and one half the island. The

other half is inhabited by Egyptians. Near to this island lies a vast lake, on the borders of which the *Ethiopian* Nomades dwell." Elephantine was in the extreme south of Egypt, and as the Egyptians were *brown* or dusky, this discrimination between them and the Ethiops shows a discriminating use of descriptive terms. (See also 100, 110.) In Thalia, 17-25, he also discriminates between Carthaginians, Ammonians, Macrobian Ethiopians, Cyprians and Persians. In 94-97, he specifies Asiatic Ethiopians, Macrobian Ethiopians, and Ethiopians south of Egypt, discriminating between them and the Calantian Indians, Arabians, Persians, Moschians, Tibarenians, etc., etc. In Polymnia, 70-80, he describes these Ethiopians. He says: "The Ethiopians from the Sunrise (for *two* kinds served in the expedition) were marshalled with the Indians, and did not differ at all from the others in appearance, but only in their *language* and their *hair*. For the eastern Ethiopians are *straight-haired*, but those of Lybia have *hair more curly than any other* people. The Arabians and Ethiopians who dwell above Egypt were commanded by Arsames, son of Darius." From these facts it is impossible to avoid the conclusion that the word Ethiop was commonly used to denote *black* people, and that, too, according to its primary etymological sense. Other examples might be adduced, but as these extend as far back as does profane history, they are abundant proof of the accuracy of our position.

A diversity of complexion in the days of Solomon is stated in the book of Canticles, where the speaker contrasts her own complexion with that of the daughters of Jerusalem. She says, "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar," etc. "Despise me not because I am black; because *fair color* hath despised me."—S. S. i. The Hebrew word *shchur*, rendered black, primarily signifies

black or *brown* or *blackish*. The tents of Kedar were those of the descendants of Kedar, a son of Ishmael, who occupied South Arabia Deserta, or north of Arabia Petræa, and near the Red Sea. The Kedarites were a fusion of the Egyptian and Shemitic blood. Niebuhr, speaking of these Arabian tents, calls them "*noir au rayée de noir and de blanc*," etc. Their tents are of a thick stuff, *black*, or striped with black and white. Volney calls them, "*noires ou brunes*"—*black* or *brown*. As this fair one's color was that of these tents, she must have been quite dusky.

On one of the above quotations has been fancifully based a climatic theory of colors. The common translation renders it, "Look not upon me (or despise me not) because I am black, because the *sun* hath looked upon (or despised) me." But the term "Look not upon me," in our language signifies, *despise me not*; and in the Hebrew, "look not upon me," or "*al therani*," signifies the very same thing. The term *Shesh zepetheni eshmesh*, rendered "because the sun hath looked upon me" or *despised me*, signifies, *because fair color hath despised me*. *Eshmesh*, rendered "*sun*," says Dr. Parkhurst, "signifies *not* the solar orb:" it is used, he says, for "fair light, as of the moon or sun, or any beautifully colored rays. The Hebrew term for solar heat was *Bol*, and not *Shemesh*; the two are never used as synonymous. The lover could not then have been ascribing her complexion to solar heat, or she would have said, *Bol* hath looked upon me, and not *Shemesh*. A climatic argument for colors based on the common rendering is, therefore, a mere vanity: diversity of complexion is a fact reported by the poetry; but a philosophical treatise is not the natural theme of a lover's song.

We have now but briefly traced the general prevalence of colors through historical records, as far back as the era of David, and from the stone monuments of Egypt as far back

at least as the era of Moses. This brings us within a trifling distance of the era of the Great Division of Nations. If now we look at the historic character of the names of Shem, Ham, and Japheth, we shall find reason, conjoined with the law of nature and history, fixing three primordial colors on these prototypes of their several races.

It has been the usage of all nations, in all ages, to make descriptive terms the appellatives of persons and things. This usage is of Divine origin: it began with Adam, who gave *descriptive* names to all creatures, and to Eve.—*See Heb. Gen. ii.*

The title of Jehovah was defined to Moses as a descriptive appellation;* that of Christ is descriptive; so is that of Melchisedek, and those of Abraham, Sarah, Jacob, Israel, Moses, Joshua, Samuel, David, Solomon; and such are the names of “the Sons of Thunder,” or Boanerges, conferred by Christ. Such also were the names of Eden, the tree of life, of Division or Peleg, Babel, Jerusalem, etc., etc. All scriptural *names* are descriptive terms. They relate either to personal qualities or to events and characteristic places, and sometimes to all. The names of Noah and his sons and grandsons were all *descriptive* titles, and point to highly significant facts connected with their personal history. The name of Noah signifies “rest after commotion.” That of Shem denotes fame, glory, and *color*, or painted. That of

* In Exodus iv. the Lord says, “I appeared to Abraham, to Isaac, and to Jacob by the *name* of God Almighty; but by my *name Jehovah* was I not known to them.” And in Exodus xxxiv., “the Lord proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,” etc. From these texts we learn that Scripture names were descriptive titles, and that *every definition* of the appellative was to be accepted.—*See Clarke’s Comment on Exodus xxxiv.*

Ham is the name of heat, *burnt*, or *black*, or *dusky*. That of Japheth is freedom, splendor, *fair color*: as, Jpe, *fair*, *beautiful*: Jpch, *to utter by breath of voice*: Np, *to stretch out as nations*; Npth, Pthe, *divide, a tract of country, dilated, broad*: Jpth, *an example to others, persuade, to irradiate as a stream of light*.

As the descendants of Shem are colored, and have been ever since the date of history, his name of color naturally designates his own complexion as the sire of his reddish posterity.

The unamalgamated descendants of Ham, like the meaning of his name, have universally been dusky or black, and this applies his descriptive title of dusky to him, as the primordial source of their complexion. The term dusky, or tawny, can hardly denote a moral quality, nor be descriptive of a country or an event. It is descriptive only of a physical quality of vast notoriety, such as color. The descendants of Japheth have ever been *fair*; and as their sire was so called, it seems imperative to apply the same attribute to his own complexion. Sarah and Moses were called “*exceeding fair*,” and as there is no propriety in applying this description other than to complexion, so neither is there propriety in assigning the terms fair, colored, and black, describing Shem, Ham, and Japheth, to aught else than their complexion, especially since these complexions have been the most patent landmarks of separation between the races in all ages and countries. As the unchangeable laws of nature demand a separate primordial sire or head to each of these complexions, and as history traces these three colors separately back to Shem, Ham, and Japheth, and as their descriptive names coincide with the voice of nature and history, the inference is irresistible, that Ham is the black sire of the black races: Shem the colored sire of the colored races; and Japheth the fair sire

of the fair races. That diversity of color was impressed upon the races of Noah's sons before or at the time of dispersion, is true from necessity; for like produces like, and every race must have had a progenitor after its own kind. And as God, by miraculously dividing the nations, intended to prevent fusion, and as color, as a natural badge of race, was needful to perpetuate separateness, its primordial institution must be recognized as among those great landmarks divinely and universally impressed, as was the diversity of language, the elevation of mountains, and the separation by waters, deserts, and climate, and at the same epoch. Were not colors of primordial institution, then might they be changed by adventitious circumstances, such as location, climate, food, and habits. But no accident of time has ever materially modified them. Amalgamations have discolored comparatively small numbers; but climate has never changed the primordial hues of any known race, or tribe, or family, or country. The three complexions have dwelt in the same climates together, and in some cases have exchanged climates, but they have never coincidentally changed their native caste by any transition to different lands or seasons. Black, white, and brown tribes have dwelt in India for ages past, and still their native hues are the same as in remote antiquity, save where *amalgamation* has wrought a stain. Greeks, Romans, Vandals, Phœnicians, Arabs, and Lybians have resided in north Africa from one thousand to two thousand years, and yet the complexion of their children is as fair, or as black, or as brown, as though the common occupation had begun but yesterday. In the tropical regions of Oceanica, the black with woolly hair, and the brown with hair straight and flowing, have occupied those realms together for unknown centuries, and still neither climate nor food, neither location nor habit, have wrought any changes attracting either race to the phy-

sical peculiarities of the other. The Esquimaux is as dusky in the *arctic circle* as the Arab in the tropics; and the white race as fair in the island of Sumatra as in the peninsula of Jutland. The Celt in Africa and the Celt in Germany; the negro in Guinea and the negro in Europe or America, alike retain their distinguishing badges of natural caste, unaffected by snows or heats, aridity or moisture, civilization or barbarism. Whether dwelling together or apart; whether beneath a vertical sun or under the light of the aurora; whether chasing lions in burning deserts of sand, or catching seals on islands of ice; whether dwelling on mountains and plateaus, or on plains and in valleys; whether clothed or naked, savage or refined, subsisting on herbage or feasting on flesh; whether sensual or intellectual; in all temperatures, in all countries, and under all circumstances, the badge of natural colors resists all change, and maintains its lines like the Desert of Sahara, the plateaus of China, and the plains of America: the annihilation of races by amalgamation or war can alone eradicate their native complexion. Of all scientific theories, the climatic theory of complexions is one of the most baseless, irrational, and absurd that has had patrons and believers. Without facts, without analogies, and without practical utility, it is the capricious fabric of an idle ethnologic dream.

With these things premised, we give a description of the colors of the three great races, and their location. It would be exceedingly desirable to be able to state the exact numbers of each differently-colored nation or tribe, as we proceed, but geographical science has not yet furnished us with accurate statistics.

CHAPTER VII.

LOCATION OF THE THREE GREAT COLORS OF RACES.

IN locating colors according to population, we take the Physical Geography of Warren as our standard. In designating colors, we follow a very numerous class of reputable authorities, from Goldsmith to Gliddon, and from Cuvier to Pickering. For order of location, we follow our own classification of the world into *three double continents*: 1. North and South America; 2. Asia-Australia; 3. Europe-Africa.

SECTION I.

COMPLEXIONS OF NORTH AND SOUTH AMERICA, OR THE FIRST DOUBLE CONTINENT.

OF these, there are three: the brown races, the white, and the black. The brown races are aboriginal. They have *little beard; straight, coarse, and black hair; black iris; sunken eyes; large mouth; and high cheek-bones*. In stature there is much difference, the Esquimaux being diminutive and very ugly, while more southern tribes are largely and finely proportioned. The Caribs were a very dark race, yet their number, compared to the aggregate population, is unimportant. They are thought to have come from Africa—we think them the first emigrants from India. The negroes are blacks, with

woolly hair, dark iris, and various stature and physiognomy. The prevailing type is that of low forehead, wide, flat nose, large mouth, thick lips, slender waist, and flat feet. The whites are of various natural shades, but never vary into the brown. Features exposed to the sun become tanned and brown, but this is an *acquired* shade, and is not transmissible. The Celtic and Teutonic, or Thracian and Gomic races of whites emigrated chiefly to North America, while the brunette or Javanic nations, from the Mediterranean, have occupied South and Central America, Mexico and Florida.

The population of America is set down at 54,600,000, in 1850. Of this number, 13,000,000 are black, 11,000,000 are brown, and 30,600,000 are fair. Of the blacks and Indians about five per cent. are amalgams, such as Mulattoes and Samboes. The Mulattoes are generally denominated yellow, but according to the prismatic standard they are not; they are properly a bastard race, belonging to neither of the great primordial colors.

SECTION II.

COMPLEXIONS OF EUROPE-AFRICA, OR THE SECOND DOUBLE CONTINENT.

THESE are principally black and white, though some colonies of the brown stock are found in each section. In Europe the *very* fair complexion is found in the central and northern parts, and embraces by far the largest portion of its inhabitants. The *fair* portion is found on the Mediterranean. The former is Celtic, Teutonic, and Slavonic, and the latter Javanic. The fair complexion extends through Siberia, as far south as the Altay range. The Altay exten-

sion, the Caspian, the Caucasus, the Euxine and Mediterranean is the great natural boundary of complexion between the brown and white races. North of this range is Siberia, or Asiatic Russia. Its towns wear a European aspect, and the basis of population in the south-eastern portion is principally *Tartar*.• Its population in 1801 was about 1,000,000.

—*Murray*.

The Ostiaks, located on the lower Obi, the first great river east of St. Petersburg, have a population of 17,000. Their hair is of a yellow or reddish tint, and floats on their shoulders; their size is diminutive, their features ugly, and their color *fair*. Their religion has no admixture of Hindoo or Mohammedan rites—it is pure old paganism. This shows an isolation as ancient as that of the American Indians.

South of the Ostiaks is found a similar race, called Baskirs.

The region watered by the next great river east is occupied by the Tunguses. They are very unlike the Tartars. They have small eyes, flattish features, and *fair* complexion, but do not possess the features of the Mongolians. Their religion is the pagan and Shaman creed. This shows isolated and northern associations.

The Yakoutes, on the east of the Lena, number 85,000. They are a brown race.

The Burats live on the confines of the Altay, south of Lake Buikal. They number 100,000, and profess fully the Shaman religion.

The Laplanders in Europe coincide with the Samoyedes of Siberia, and the Esquimaux of America. They have black hair, pointed chins, feeble eyes; are short and stout, and of a brown complexion. Their number is 60,000, and their religion Christian.

The numbers of the brown race in Europe and Siberia do

not exceed 500,000 to a population of 275,000,000, or one to 550, and perhaps not one to a thousand.

In Africa the population is 61,600,000. The great proportion is of black complexion.

Hugh Murray, the great geographer, divides the north African population into two great classes, the Moors and the negroes. The negro is black, with thick lips, flat nose, and coarse hair, like wool. "The Moor has not the least of the negro color or aspect." "His complexion is a deep brown;* he is sullen, idle, and incapable of friendship. He has flowing hair, and a Mahometan religion."—*Maltebrun*.

Maltebrun divides the Africans into three classes: "First. The Moors, Arabs, and Berbers, who, though in some respects dissimilar, seem to have sprung from the same stock. Second. The negroes, who occupy the middle and western portions of Africa. Third. The Caffres, who occupy the eastern coast."

The Arabs are large, muscular, and handsome, with piercing eyes. They have teeth as white as ivory, and shining black hair. In some portions of Africa they are of a light brown, in others dark. These people spread very extensively over north and central Africa. What their exact number is cannot be ascertained, but from comparison of estimates, we may set it down as composing one-tenth of the population of Africa. It exists largely in Barbary, over the desert, in Egypt, Nubia, Abyssinia, and in scattered families and tribes, wherever Mohammedanism prevails in the interior.

The Berbers, or ancient Mauritians, are of middle stature, lean, robust, nervous, well formed, heads more round than the Arabs, hair brown, curly and smooth, with a com-

* It is brownish black; they are called Black-a-Moors.

plexion very dusky. They are mostly restricted to north and north-western Africa and Abyssinia.

The Copts, or descendants of a *caste* of ancient Egyptians, coincide with the Nubians, or Baràbra. The sculptures on the most ancient monuments of Egypt represent the same form and features possessed by these modern people. Brown and Surrey both concur in the coincidence. The latter considers them as exhibiting, with a few variations, the characteristic features of the Nubian and Abyssinian—their skin of a dusky yellow; their countenance full, without being puffed; their eyes fine, limpid, opening in the form of an almond, and with a languishing look; the nose almost straight, rounded at the tip; the nostrils dilated; the mouth middle-sized; the lips thick, but less so than those of the negro, and not, like his, thrown back; the beard and hair black and bushy, but not woolly. This race of people inhabit the portions of Africa immediately west of the Red Sea and Babelmandel; only 160,000 reside in Egypt.

The Gallas, a people that has overrun Abyssinia from the interior of the south, have long hair, crisp, good features, and are *dark brown*.

The Hottentots of South Africa have diminutive stature, badly formed bodies and crania, woolly hair, and are *yellowish brown*. "The hair is very singular. It does not cover the whole surface, but grows in small tufts at regular distances from each other, and when clipped, has the appearance and feel of a hard shoe-brush, except that it is curled and twisted into small lumps about the size of a marrow-fat pea. When suffered to grow, it hangs on the neck in hard twisted tassels, like fringe."—*Barrow*. This tribe is limited in numbers.

The Caffirs are an extensive race, consisting of many tribes. They excel other Africans in external form and

figure, being taller, stronger, and far better proportioned. Their hair is black and woolly, or frizzled. They have the high forehead and prominent nose of the European, and the thick lips of the negro, and the high cheek-bones of the Hottentot, with beards much blacker and fuller.—*Lichenstein*. The features of this race are European, their hair African, and their color Asiatic. Maltebrun thinks they are a fusion of the negro and Arab. They extend along the south-east coast of Africa. "The territory from 10° to 30° south is generally occupied by black nations, who, some say, bear no resemblance to the true negro, except in color, though others assert they are negroes."—*Murray and Maltebrun*.

The Negro. This race is found principally in the central, southern, and western portions of Africa. Various tribes of other color are found near them, on the north. Many of these neighbors are of Arabic extraction. According to the eminent Arabian geographers, Abulfeda and Edrisi, many of their countrymen emigrated and settled south of the great desert. The movement took place in consequence of the contest between the Ommiades and Abbasides, when the vanquished parties sought the remotest extremities of Africa. Possessed of superior skill in military art, they easily prevailed over the natives, and established powerful states along a river they called "the Nile of the negroes," a tributary of the Niger. The principal kingdoms were Kano, Sacatoo, and Bornou. The court of Kano displayed a splendor which was even dazzling to those who had witnessed the greatness of Bagdad and Cairo.

Several of the negro nations in Central Africa, it is said, are possessed of European features, while their color and hair is that of the negro. Indeed, such an inference might be made from facts under our own cognizance in America,

for many individuals of such color, hair, and features, meet us in various portions of the South.

As to the exact number of the real negroes in Africa, only an approximation can be made. The Moors or Arabs in Barbary, Egypt, Fezzan, Central Africa, Nubia, and Abyssinia, we compute at twenty millions, and, allowing that other straight-haired brown races, such as the Copts, Gallas, and Berbers, are of equal extent, and subtracting their sum from the standard computation, we have 21,600,000 remainder. Subtracting from this sum that of other brown and frizzle-haired tribes, 6,000,000 more, we have 15,600,000 negroes remaining. The island of Madagascar, on the African coast, has a large population of negroes and brown Arabians, or Malays, or Cushites, which enter into the above estimates.

Besides the black and brown races of Africa, there is a small proportion of fair complexion. In Abyssinia and Madagascar, where there are various tribes of diverse colors, features, and hair, it is said that fair complexions and European features are observed, but the individuals are not numerous enough to enter into the general estimate of colors. These persons, seemingly, are descendants of Europeans, sent forward in the days of the Roman emperors, or of the Greeks. Johnsen says, "The women of Fez are fair as the Europeans, but hair and eyes always dark. The women of Mequinas are very beautiful, and have the red and white complexion of English women." As these are in the immediate vicinity of ancient European emigrations from Greece, Rome, and the fair-colored Vandals, they are doubtless their posterity.

Taking African complexions together, the most prevalent is black, and next to it is the blackish brown. The white is too limited to enter into the account, as any thing less than a

million of persons of one complexion is a drop to the bucket in estimating the color of a continent. Considering the complexions of Europe-Africa together, we have two very distinctly marked, the black and white, separated by a band of blackish brown races in northern Africa. The white color is represented by 275,000,000 of people; the black, by about 35,000,000; and the brown-black, by 26,000,000. In this aggregate we reject the comparatively small binding of brown races on the Arctic, as the Laplanders.

SECTION III.

COMPLEXIONS OF ASIA-AUSTRALIA, OR THE THIRD DOUBLE CONTINENT.

THE zones of complexions in this continent are *brown*, *white*, and *black*. The great natural boundary of the *white* and *brown* is the water and mountain line extending continuously from the Mediterranean to Behring's Strait. Below this line a zone extends from the Marmora to Australia, which is common ground for black and brown. It is composed of the consecutive countries of Turkey, Persia, Afghanistan, Beloochistan, and Hindostan, farther India, Sumatra, Borneo, Java, and adjacent islands. In this zone the brown color is chiefly on the north side. South, east, and north of the Altay, Beloor, and Himaleh circle of mountains and Cambodia river, is the exclusive domain of the brown complexion; New Guinea and Australia are chiefly black. Various smaller islands of the Pacific are either black or brown, or both.

The population of Turkey in Asia is 12,000,000. The inhabitants are about half Turks; the other half is an assemblage of other nations, embracing Arabs, Greeks, Jews,

Curds, Armenians, Druses, and Turcomans. The Turks are short, stout, and both fair and swarthy, with black eyes. The other races are chiefly brown. "The present Turkish nations display two different types of countenance, the Mongolian and the European." Maltebrun calls them brown; Smith calls them fair.

The people of Arabia are brown, with shining, black, and flowing hair, and beard abundant. Dr. Pickering classes them with the *fair* races, on account of European features—as prominence of nose, thin lips, and flowing beard and hair. They number 12,000,000. Many of the Bedouin Arabs are quite black. Persia has a brown complexion, with black hair, and numbers 12,000,000. Afghanistan and Beloochistan have a population of 10,000,000. They are composed of various tribes. In Persia and Afghanistan there are still the remains of the Hubbashee clans of real negroes. Abulghazi speaks of a black race between Cabul and the Indus. On the north of Afghanistan are found both brown Mongolians and fair Caucasians. Maltebrun derives the Afghans from the ancient Medes, and he is doubtless correct.

On the line north of Turkey, Persia, and Afghan, we find the Circassians, Georgians, and others, among the fairest complexions known. Independent Tartary, north of this line, and between the Caspian and Beloor mountains, was the original country of the Huns, and, with its population of eight millions, may be esteemed fair. It has some tincture of brown, but none to give it comparative character. The word Tartar signifies *defeated*, and is indefinitely and incorrectly used to denote physical characteristics of races. It was a term applicable to subjugated tribes, no matter of what race; it does not refer to pedigree.

Hindustan has a population of 134,000,000, of which

50,000,000 may belong to the black races which have long, straight hair, straight limbs, and fine features. The rest may be esteemed as blackish *brown*, though some are white. Of the many millions in the Chinese Empire and Japan, the vast proportion may be properly classed as brown. The black Kalmucks are deep brown, and are not sufficiently numerous to form an exception to the general rule.

The inhabitants of farther India are nearly all brown; they number 30,000,000.

The Malay race is brown, and numbers about 23,500,000. It is found in Sumatra, Java, Borneo, Celebes, and in general throughout Oceanica. It is a fearless aquatic race, always resident on sea-coasts. In these islands, the Oceanic negro, called Papuan, Australian, and New Guinea negro, form the most ancient population.

CONCLUSION.

1. We find the population of the world consisting of 860,000,000, separated by colors into three great bodies. That the white race is divided from the brown race in the old world by the great water, and mountain, and desert line extending from the Pacific to the Atlantic, or from Behring's Straits, on the north-east of Asia, to the Straits of Gibraltar, on the south-west of Europe. We find the brown and black races lying more closely involved, being separated only by a conveniently passable line of water, desert, and mountains. We perceive, therefore, the ease with which the brown race subjected the blacks, and thus accomplished the fulfilment of the prophetic subjection of the Hamites to the Shemites.

2. The colors which now distinguish the black, white, and brown races, being universal and permanent, enter into the

framework of nature as one of those great coincident boundaries of the great races, instituted in the age when the continents were divided to the nations.

3. We find the black races providentially located so that when Japheth was to succeed Shem in the birthright inheritance, the succession could be natural and convenient. Thus the blacks were placed in west and south Africa, and of easy access to Japheth in America. They were located in the tempting countries of India, and the golden one of Australia, inviting their possession and subjugation by Europeans.

4. The primordial shades of white, brown, and black, might fade into each other by amalgamation, where the races had direct intercommunication, and the badge of distinctive caste be thus rendered less obvious, as in the case of *Mulattoes*, or the offspring of white and black; of *Samboes*, or black and Mulatto; of *Mungroes*, or Samboes and blacks; of *Quadroons*, or white and Mulatto; of *Mestie*, or Quadroons and white.

To avoid this, the additional characteristics and inseparable accompaniments of peculiar hair, eyes, features, form and skull were associated with each primordial complexion. Where complexion ceases to be an independent criterion of race, that of accompanying hair and features united are sure to be decisive. By complexion we might not be able readily to tell a *Mestie* or *Quadroon*, or often a Mulatto from a white; but observation of hair, nose, lips, head and heel are sure to inform us by their concurrent testimony. Wherever the races have been thrown in contact, no comparatively extensive amalgamations have occurred, the natural badge of caste pointing at once to the primordial law of separation instituted by the Almighty.

5. The *black color* is adjusted to a hot climate, the *fair* to

a temperate, and the *brown* to all climates, whether arctic, torrid, or temperate. Color itself does not seem to adapt to climate, but has some climatic constitutional trait associated with it. The black race never matures in a cool climate; the white cannot endure protracted exposure in a hot country; but the brown race can toil and flourish anywhere.

CHAPTER VIII.

BOUNDARIES OF THE THREE GREAT RACES BY TRINITY OF FEATURES.

THE size and fibre of brain are coincident with intellectual, moral, and material energy and power. Fine features are the index of the nervous texture of the brain, and connectively the magnitude and contour of the head denote correlative capacity for mental action. The true criterion of mind is results; but as a decided difference appears in the deeds of races, so also is there a coincident one in the size of their brain and shape of their features. The great races unquestionably differ as much from each other, in these respects, as they do in location and complexion. Such diversity has been, to a certain extent, classified by anatomists with remarkable precision.

Hugh Murray says: "The varieties of the human race, according to the opinion of the greatest comparative anatomist, may all be included under *three* primary divisions, between which, in their typical examples, a very marked difference is observed. These M. Cuvier has termed: 1. The fair, or Caucasian variety; 2. The yellow, or Mongolian variety; 3. The black, or Ethiopian variety."

Blumenbach divides this Ethiopian class into three branches, viz.: the Ethiopian, the American, and the Malay, making them *sub-classes*.

Cuvier regarded the American and Malay as Mongolian, or brown, which they are. We give his description *seriatim*:

— 1. *The Fair, or Caucasian Type.*

This race is *typically* characterized by a *fair skin* and *red cheeks*; *hair* copious, soft and flowing, generally curled or waving; *beard* ample; *face* oval, *straight, small, features regular and very distinct*. This race lies north of the great Japhetic water and desert line from Gibraltar to Kamschatka. Some of its ramifications extend from Greece to India and America. In ancient times it predominated in Asia Minor and Egypt; the highest caste of the Egyptians was fair. Sarah, the half-sister and wife of Abraham, was exceeding *fair*. The son of this *fair* Caucasian was *free*, and the *heir*, while the son of the *black* Egyptian bondwoman was a slave, and excluded from inheritance.

From the fair race, or Caucasian, this classification excludes the Hindoos, and those Egyptians who are black, and the Berbers, Moors, and Arabs, who are brown-black. They have coincident features and hair, but come short of this classification in color.

2. *The Brown, or Mongolian Variety.*

The skin, olive yellow or brown. Hair thin, coarse and straight; face broad, flattened; wide and small nose; thick lips; dark eyes, very oblique; features running together; cranium square-shaped, with low and small forehead; little or no beard; stature inferior to the white race.

This classification embraces the Chinese empire and the Arctic regions, but leaves out all other brown races with flowing hair and beard, high foreheads, straight eyes, and thin lips.

3. *Black, or Ethiopian Race.*

Skin black; *hair* short, black, and woolly; *skull* compressed on the sides, and elongated towards the front; *fore-*

head low, narrow, and slanting; *cheek-bones* very prominent, with jaws projecting, so as to render the upper front teeth oblique; *nose* broad and flat; *eyes* prominent, iris dark; *lips*, especially the upper one, very thick; *waist* tapering; and *foot* flat.

This class will embrace woolly-haired blacks, but no others. The Hindoos, the Turks, the Persians, the Arabs, the Moors, the Berbers, the Caffirs, the Copts, the Jews, the Malays, and others, are without a regular place in Cuvier's classification, and also in that of Blumenbach, if features are to be estimated. If we reflect that color is universally a trinity, and then observe other distinguishing features of races, we shall find them falling under color, in the relative order of species to a genus. We shall perceive that the fair race, universally, has flowing hair, but at the same time it is differently colored; some hair is black, some is flaxen brown, and some is red or auburn; some is perfectly straight, and some is beautifully curled. By observation we shall see these various styles in every American community; but we might observe them, also, as peculiar to various branches of the white race. Hamilton Smith says: "The quality of red hair belongs exclusively to North Asia and Europe. Beside the Northmen and their descendants, it is still almost wholly national among several mixed tribes of North Russia. If Assyria was once held by red-haired men, they most assuredly originated from people beyond the Caspian."

"The Finns are a flaxen-haired people, and very peculiar."
—*Maltebrun*. The same diversity of hair will also be observed among the brown and black races. The Mongolian has little hair, and that is coarse, stiff, and straight. The western Asiatics, of brown color, have flowing hair. The Indians and Mongols have little beard, while the Arabs have an abundance. So, also, in features, the Mongols, and

negroes, and Malays are all ugly, while the Telingans, the Abyssinians, the Persians and Arabs have thin lips, finely-formed noses and heads; and as languages have their primordial dialectic ramifications, so have features and hair. The brown races are characterized by at least two kinds of hair, the thin and straight, in East Asia and America, and the straight and abundant, accompanied with profuse beard, in south-western Asia and North Africa. The white race has at least three kinds, the black, the brown, and the yellow or red; and the black races have *two*, the woolly and straight. In features, also, the black races are divided into two classes: the thick and thin-lipped; the flat-nosed and the straight, projecting nose; the straight-face and the prognathous, or projecting. In features the brown race is divided into the coarse and the fine, the clumsy and the delicate. Both the black and brown races have black eyes. The white race is divided by the color of its eyes into black and blue. Taking, however, the entire shape of the head, and the white race has typically a *straight forehead* and *oval face*; the brown races a broad, *sloping forehead* and *wide face*; and the black races a *projecting face*, and *narrow, sloping forehead*. To perceive the full differences in races, the color, the hair, and the features must be viewed together. Color separates the three great races of Shem, Ham, and Japheth, but features and hair, in various kind, separate the subdivisions of these races from each other. The white race has the most brain, the black races the least. "The negro has nine cubic inches less of brain than the Teuton."—*Morton*.

We doubt not that as the three great races were distinguished from each other by three types of color, three of heads, and three of hair, the woolly, the straight coarse, and the flowing and curled; so, also, their subdivisions were definitely marked by tribal or national combinations

of these. Of the seven nations of Japheth, the five of Shem, and the four of Ham, all seem to have had distinct shapes of form and features, with diverse shades of hair and complexion, as well as of language. And further, the three nations of Gomer's family, the four of Javan, the seven of Cush, the seven of Mezer, the eleven of Canaan, the four of Aram, the seventeen of Arphaxad, or the seventy in all, we believe were divided by greater or less natural badges of distinction. Were investigation made to ascertain the ancient landmarks of features, hair, form, and complexion between the seven aboriginal nations of Europe, it is likely that they could be distinctly observed. The edges of their ancient zones may have been blended, but their centres are still existent and prominent. Let comparative anatomy first develop these, and it will be able to trace all others through every stage of amalgamation. The great races differ primordially among themselves; and each has differing and primordial subdivisions, and all might now, if traced, be found exactly coincident with the division of the earth and of nations in the days of Noah.

CONCLUSION.

IN closing this chapter, we may observe that the three great races have been and are separated by colors. That the descendants of Shem are naturally brown, those of Ham are black, and those of Japheth are fair. That of the brown there are at least two pure primordial shades; of the black, two; and of the white, three. By age, by disease, by exposure to the weather, by improper or peculiar food, these complexions are faded, or, as we commonly say, weather-beaten, so as *apparently* to pass from fair to brown, and from deep brown to dusky, and from dusky to black, and become very similar to shades produced by amalgamation. But close

inspection of the skin of *young persons* will enable us to see the primordial shades differing in diverse races very distinctly. The true and tribal brown differs from the brown of tan and disease, and from that of age and amalgamation, by a peculiar *olive shade*; the fair by its freshness, and the black by its peculiar smoothness, roughness, or brilliancy. Where such delicacy of shade is absent in individual cases, its deficiency is atoned for by tribal difference of hair, beard, form, eyes, head, and features, or gift of speech. One day's familiarity with races of different colors will enable us clearly to discriminate between the shades of pure-blooded and amalgamated stocks; between Indians, Hindoos, Negroes, Caffirs, Arabs, Copts, Turks, Georgians, Chinese, Italians, Papuans, and all half-breeds or quadroons. Differences which cannot be described with the pen, are instantly detected by the eye of the least particular observer.

This primordial difference of colors is especially useful in retracing the pedigree of nations, and by it we are enabled to see that the great races have been preserved as separately as were the Jews from commingling with surrounding tribes during their long sojourn in Palestine. The Jew, in his color, his features, his form, has peculiarities which enable us, on a brief acquaintance, to class him as of a different stock from the Celt or Saxon. But the Jews are only a fragment of a more distinct parental stock; and if he is distinguishable, though a real amalgam of Japhetic and Shemitic blood, much more easily are the pure stocks of Shem and Japheth recognized on a slight acquaintance.

CHAPTER IX.

UNITY AND TRINITY OF RACES.

AMONG modern ethnologists, latterly, there have been a few who assume that the Mosaic account does not teach that all nations are descended from Adam or Noah, and claim that such a scientific dogma is "not at all connected with religion, but belongs entirely to natural history." They assume that the nations were created in different localities, like rocks and trees, and derive their proof from analogy, and from that diversity of races observable in Asia, Africa, Europe, and America.

Such a doctrine is essentially heterodox, and the most subtle and therefore the most dangerous species of infidelity. It admits the general credibility of the Bible, but denies its really elemental doctrines. All systems of error must have some shining truths to give them currency : even the serpent uttered two verities to one error, and being crafty with truth, he beguiled the woman with falsehood. This modern way of admitting the Bible to be true, and yet, under the garb of science, undermining its essential doctrines by denying its assertions their full force, is a delusion well calculated to accomplish serious injury to both morality and science.

Moses asserts that "these are the *three* sons of Noah, and

of *them* was the whole earth overspread." No words, either Hebrew or English, could more expressively assert that the whole population of the earth was derived from a trinity of brothers, than does this text; and if it does not mean what it says, then language has no potency to declare that all races are derived from one original family. The assertion of infidel ethnology, claiming to be scriptural in faith, is first based upon a violation of the laws of language, the ignoring of accurate and established definitions, the crushing of all vitality from the conventional signs of ideas. But allowing Moses to be indefinite, and admitting their assumptions of his ignorance of eastern and negro nations, yet are their arguments from analogy imperfect, and their final conclusions predicated upon *actual ignorance*.

Their argument we present in their own words, and invite attention to its momentous inferences:

"The geographical distribution of animals furnishes to the naturalist very strong evidence of the diversity of the human race. There are certain recognized zoölogical and botanical provinces, with well-defined and constant limits. The fauna and flora of each hemisphere, and of each zone, have their peculiar characters; more resembling as we go toward the north, and more widely different as we approach the equator. Even marine animals, in an element undergoing little change, and especially suited for rapid and distant emigrations, are restricted to a certain extent of surface, or confined strictly to certain depths. We know, too, that there have been successive creations of animals and plants at different geological periods, and that they were distributed in localities best suited for their life and growth for a certain time. In many instances, as in the Edentata of Brazil, and Marsupiata of New Holland, these fossil types were the same as the actually existing types of these local-

ities, though of different genera and species. This coincidence of distinct creations, separated by immense intervals of time, but occupying precisely the same limits, is certainly difficult to explain by the theory of the origin of all animals from the highlands of Asia, or any other single centre. It is not probable that the same animals would have twice wandered across sea and land to the same localities. Of this local creation of animals, the island of New Holland affords a striking example; nearly as large as all Europe, it contains animals and plants peculiar to itself. To Asia belong the orang-outang, the tiger, etc.; to Africa, the chimpanzee, the zebra, the hippopotamus, the lion, the gnu, the giraffe, etc.; to America, the ant-eater, the bison, the llama, the grizzly bear, the moose, and the mocking-bird. There seems no avoiding the conclusion that there must have been many local centres of animal and vegetable creation. Is it most consistent with the wisdom of God to place each species originally in the climate and soil most congenial to it? or to create all species in one spot, whether suited to them or not, and leave them to find out their present localities, at the risk, perhaps, of life? To adopt the latter view, seems to be placing the Deity below a mere human contriver. Wherever we examine nature, we find a perfect adaptation of animals to the circumstances under which they live; when these are changed, the animal ceases to exist.

“The American tribes are uniform from Canada to Cape Horn, whatever the variety of climate; yet they differ from the African, the Asiatic, and Australian; while the inhabitants of the southern extremities of America, Africa, and New Holland, regions having almost the same physical conformation, are extremely unlike each other. We must conclude that these races cannot have assumed their peculiar features

after they had migrated to these countries from a supposed common centre; that they must have *originated with the animals and plants* living there in the same numerical proportions, and over the same area in which they now occur. That which, among organized beings, is essential to their temporal existence, must be at least one of the conditions under which they were created, and these conditions are necessary to their maintenance. As to the creation of single pairs, it is opposed to the economy of nature, except in a few instances. The idea of a pair of herrings and a pair of buffaloes is as contrary to the nature of those animals, as it is contrary to the nature of pines and birches to grow singly, and form forests in their isolation."

The sum of this whole argument is, (1.) That as plants and animals are found in certain appropriate climates and soil, they were *necessarily created* on those very spots. (2.) Various races of men are found in certain regions, and are adapted to them, and therefore they were created on those very grounds with the plants.

To give this latter view some bolstering, very able men have unintentionally performed good service to Christianity by attempting, and failing, to prove that man is a *genus*, composed of many primordial *species*, and some few *varieties*.

To this whole theory we have four decided objections:—First, it is too beautiful to be true. Second, it requires too much faith in too many miracles. Third, it is highly improbable. Fourth, it is diametrically opposed to well-established facts.

1. True science is never based on speculation, as is this theory; science rests alone on incontrovertible facts. All beautiful theories of human composition depending for their value on *speculation*, necessarily imply some of those errors inseparable from human judgment. This theory draws largely on space, fancy, and credulity, and without adequate reason.

Whether or not there would be more of Divine wisdom displayed in creating men in their present appropriate climates, or of gradually distributing races *progressively over* the earth, is a question of circumstances, as much as of location; and to infer more wisdom in the former course than in the latter, to say the least of it, involves very large views of what is best for the Almighty to do in accomplishing his own purposes and man's destiny. Were man created with no higher end than that of merely vegetating and then dying, the supposition of a vegetative creation might be reasonable. The correctness of this theory is based upon the assumption that we understand the Almighty to perfection, and on this ground it is a very doubtful one: its beauty fades into shadows.

2. *The theory is improbable.* It is predicated upon an *assumed* analogy between plants and brutes, and between these and men. It is also assumed that there have been *absolute* and successive creations of plants and animals in the very same localities. If in this assumption we leave out the word *absolute*, the proposition is scriptural; otherwise it is not. Since the creation of organic life in plants and animals, the series from that hour to the present has never been broken, nor does geology afford any evidence of such catastrophe. Geology shows that genera and species of animals now exist which belong to fossil types in the same localities; but it does not show that these genera and species are not created from those types, but confirms this view of the case. At the fall and the flood we are taught that all creation was *reörganized*. Organic life did not cease, but the types then existing were acted upon by Omnipotence, and organically changed. At creation, we also learn that the primordial types were few and majestic; and this is confirmed by geology. The first curse involved a radical change of the whole mundane system, in all its parts, every thing

being harmoniously degraded. This universal transition was effected, as we have reason to believe, without changing the localities of existing types of creatures. This accounts for the fact that in Australia the genera and types of successive epochs are found together.

At the flood, the whole terrestrial economy was again degraded by a second general curse upon soil and sky, as well as upon men, beasts, and vegetation. At this epoch a dislocation of many ancient types and genera took place, climate being changed as well as animals. Hence we find the remains of tropical animals in Siberia, and of tropical species of plants far in high latitudes. Geology exhibits no more than *two* great epochs of transformation from ancient types to successive species of the same type. It teaches that the species and varieties of paradisiac genera were at one time *transformed* into sub-genera and species, and that, again, the species or varieties of these sub-genera and species were themselves transmuted into those genera and species that now exist. Geology shows successive *transitions*, but not *new creations à priori*; it teaches the very things that Scripture does, and nothing more. Scripture describes the same two great transition epochs to which geology responds: it asserts two reorganizations of nature from existing life, and geology reads and reports the record of these facts existing in nature. The assumption of *new creations à priori*, by naturalists, shows their want of close examination of nature's revelations; and the predication of primordial and different Adams to the human race on their careless deductions, is but the creation of one false theory upon the assumed correctness of another equally erroneous. Infidel logic is always of this kind; its theories are baseless, and its most important facts assumed, and are incredible and impeachable.

Again: this theory assumes on the one hand that nature's

laws have always been uniform, and yet strangely enough claims that new laws have occasionally been introduced to produce new creations; it scouts miracles, and yet essays to prove ten thousand of them. That immense cataclysms have occurred over the earth, it were vain to deny; and that they were produced by causes not existing in nature's laws, is also true; and in these cataclysms geology teaches that climate, soil, and *original fauna* have all been transposed, demanding a coincident change of plants and animals. Taking the argument on its own merits, a transposition of existing creatures would result, and such transition would be any thing but an original new creation on the spot where they were subsequently found. Reorganization is not an original creation.

Again, the very structure of animals, and seeds of plants, is against this theory, since they are organized for dispersion. The thistle-seed has downy wings for distant flight; birds are the natural carriers of seeds, and so are the perpetual winds that blow and flowing waves that transport the seeds of trees, and shrubs, and plants, from one remote quarter of the globe to another. Animals and men are also the natural carriers of seeds useful for food: indeed, every natural locomotive agent has been taxed to distribute seeds. New islands in the ocean are soon, through natural agents, well supplied with seeds from distant lands, and quickly put on luxuriant verdure. When wandering seeds reach appropriate soil and seasons, they germinate and flourish; otherwise they remain dormant. This perpetual transportation of seeds to every climate under the sun strongly suggests that plants were created singly, each having seed in itself to propagate its species from some single centre. The lessons of nature are against the primordial creation of more than one original plant of its kind.

In the economy of creation, plants should be distributed before animals, and so they were, according to Moses. The animals of the first epochs were evidently herbivorous; carnivora are of a later date, coinciding with the degrading change in nature, when all beasts were cursed together with the Nahash. Animals naturally seek their fauna as do plants, but, unlike plants, they have powers of independent locomotion, and the guidance of taste and intelligence. Birds, without a professorship in climatic schools, direct their flight instinctively to their own fauna, and the same instinct is universally observable in animals. The uncaged lion at once seeks the south; the whale, the polar seas; and the swan, the south in winter, and the north in summer; so that the habits of animals indicate an intuitive perception of distant districts they have never seen. Were they created in their fauna, a sense of inconvenience in leaving its limits might confine them there, but in nowise explains that singular and exact impulse which propels them almost invariably in the right direction, when let loose far distant from it. A horse, or a house cat, transported by any circuitous and bewildering route to a distant point, when unconfined, if the country be open, will take a *direct line* homeward, though it never knew the way before. All animals seem to possess this gift; even in domestication it is retained, but in a free state it exists in a very high degree. Animals may now have birth in their climatic homes, though nature gives no intimation of original creation there, but the contrary.

But if neither plants nor animals give indubitable evidence of primordial creation in their present homes, how can it be rationally assumed that men, possessed of higher instincts and nobler capacity, have come up like "dragons' teeth," sowed by hands of Deucalion and Pyrrha? Analo-

gical arguments are seldom reliable under the best advantages, and if so, how little reason is there to believe that men came forth in various countries like the spore of fungi, the spawn of herring, or herds of buffaloes?

3. This theory rejects the miracle of a plurality of tribes of various types descended from a single sire, because it is too incredible; yet it demands, instead of faith in *one* miracle, a belief in *thousands*. Of two improbabilities, placing us in a dilemma, faith in the one of easiest belief would be the natural choice of many; we prefer to believe in *one* miracle, at *one* known epoch, rather than in *thousands*, in as many epochs utterly unknown.

4. This theory has no testimony to sustain it, and is in direct opposition to probabilities and to facts. Man is not a genus, as some would assert; he is a species. This position turns upon the standard definition of the term *species*. Here we do not allow each writer to force upon us his own definition, manufactured to order; that of lexicography, as established by the *usage* of real science, is the least we can accept. "A species, in zoölogy and botany," says Webster, "is all individuals that are precisely alike in every character *not capable of change by any accidental circumstances*, and capable of uniform, invariable, and permanent continuance by natural propagation." "There are as many species as there are different invariable forms or structures of vegetables."—*Martyn*.

According to this definition, the human family is a single species, for "the color of the skin, the same type of face, same conformation, and the same kind of hair," are "capable of change by the accidental circumstance" of interfusion through intermarriage. Every *real characteristic* of a species, according to the definition, resists all change by *interfusion*; and nothing is an *essential attribute* of a species,

unless "capable of uniform, *invariable*, and permanent continuation by natural propagation," whether by interfusion or otherwise. The existence of "color, hair, form, and features," are essential attributes of man as a *species*, because they are "incapable of change by any accident;" but particular *shades* of color and qualities of hair, *various contour* of form, and a particular *diversity* of features, are not essential attributes of a species, because they are "*capable of change* by accidental circumstances." Were this not true, then every isolated family of two parents, with half-a-dozen children, would be essentially a species, for in every such family no two individuals have the same exact size of form, shade of complexion, texture and color of hair, and magnitude and adjustment of features.

The whole human family is, therefore, a single species, having various shades of color, texture and color of hair, and shape of features analogous to those existing in almost every family of parents and children, though more deeply marked, as the human public is larger than a private circle.

All men are erect; they have the same number of limbs, bones, sinews, veins and arteries, and the same adjustment of parts; they have the same number and local adjustment of features; and more than this, they have the faculty of articulate speech, can smile, and argue, and become religious, and are susceptible of indefinite culture of mind and progress. Various French and German writers, and some American imitators, have undertaken to vitiate the definition proposed, by introducing examples of prolific hybrids. They produce Equine, Bovine, Ovine, Caprine, Cameline, and Canine instances of hybridity, to disprove the accuracy of the definition. The examples and the analogy are alike unfortunate. The naturalist knows the *primordial form of a species* only by his knowledge of the universal law that every

creature produces after its kind, when in a state of nature. Should *apparent hybrids* be prolific in offspring, this, according to the only criterion of the naturalist, proves that such hybrids are only such *apparently*, and not really. If the naturalist, in his speculations, departs from his only criterion of species and their derivation from primordial forms, then there is an end to his logical reasonings, and he is thenceforth the chimerical speculator.

But some of the prolific hybrids adduced as illustrations are the offspring of *improperly classified animals*, as the result shows; and an argument predicated thereon is but the assumption of one error as true upon the assumption that another error is also the truth; on such a basis the theory must be delusive.

Again, the other examples brought forward really establish the standard definition of species just as "exceptions establish a general rule." They are considered as remarkable and anomalous, because apparent departures from uniform law.

But to reason from goats and dogs, camels and asses, up to men, is assuming an analogy that has no equable existence. Men have neither horns, hoofs, paws, nor spongy feet, nor those particular and constitutional peculiarities of likeness or unlikeness possessed by sheep and goats, wolves and jackals. Animals of great use to mankind are constituted with inherent tendencies to vast multiplicity and great *variety*. In this respect they differ widely from the *animal* peculiarities of mankind, as they do also from various animals of comparatively little value to man. Were Canine and Caprine hybrids the offspring of *really distinct species*, still, as those species are elementarily diverse from men, we cannot legitimately reason from one to the other as to hybridity.

The conclusion that men are of distinct species because

mules exist among the *lower orders of prolific animals*, is a hypothesis deserving of little consideration, even as a fanciful speculation. That the human race is of a single species, is therefore a certainty, according to the scientific definition of the term, and in opposition to which there is no rational objection.

Aside from revelation, the *primordial form of a species* is only known from the universal law, both in the vegetable and animal kingdoms, that "like generates its like," or "every creature produces after its kind," and after that only. Again, as every species is made up of *units*, everywhere and in all generations, and as every succession of units is absolutely *definite*, it follows that each species must have had a single unit as its primordial head. Nature does not teach a variety of heads to a single species, but, on the contrary, it informs us that the primordial heads are invested with original capacity for development in various forms of the same type.

Nature, through fossils, reveals to us that many species of plants and animals, now existent, are the successors to species (of the same genera) now extinct. But this, instead of establishing *radically new* species as successors of the old, actually points out the fact that the later species are but a transition state of the older. There is nothing in nature rationally suggesting that the chain of organic creation has been *broken* since its first institution. It began before Paradise was perfected, and has since undergone *two general transformations*, but, though interrupted, it has never been discontinued, so far as science knows. In tracing a species to its primordial head, we must then pass through these two transition states in its history, and at each of these must consider the elementary changes which were then wrought in their transformation, and thence pass to the primeval

parent of each and of all. That at such great epochs the preëxisting genera and species of the animal and vegetable kingdoms passed into a *greater variety* of subordinate species and genera, is taught by geology with singular accuracy, and in harmony with those great reorganizations of the terrestrial system inseparable from "the two great curses on the ground," when "*the heavens and the earth that were of old perished.*"

According to geology, the first orders of plants and animals were *few*, and their species became as genera to their more diversified successors, and so at the flood the ark doubtless contained the fewer *species* preëxistent, which were then, in common with all nature, reorganized, so that those antediluvian species became the genera to the more diversified species and varieties since prevalent. This view will obviate the insuperable difficulty, to some minds, of crowding pairs of all subsequent *species* into the narrow dimensions of the ark, with Noah and his family.

Geology can show but two great universal cataclysms since the date of organic creation, and such two are noticed in revelation. "The flood did not leave water-marks," says geology. We reply that the "breaking up of the fountains of the great deep," and the perishing of the old earth and heavens, left *their* marks on every shore, in every ocean, in every chain of upheaved mountains, and in climatic law; and as the first curse involved as universal a derangement and dislocation as did the second, a similar transition period is also to be admitted at each epoch. After such transitions, reorganization is both geologically and scripturally attested, and we cannot but conclude that the scriptural account of the division of the family of Noah into a trinity of races, and their coincident dispersion and separation by great natural landmarks, such as climate, color, water, deserts, mountains, and languages, is every way worthy of credit. The races we

find, their landmarks we find, the unity of the race as a species is a necessity, and its trinity must have originated since the last geological transition, and at the last reorganization.

That miracle is implied in the scriptural account of both the transition and reorganization is admitted; but geology is in the same dilemma, for it can exhibit no *law of nature* by which such universal transition and renewal of the terrestrial system could be effected: a belief in geology is faith in miracle as truly as faith in revelation.

But while necessity, nature, and revelation confirm the triune origin of our race, and its dispersion from a single centre, tradition, war, history, and necessity again coincide in asserting the same facts.

The belief in a universal deluge in all countries of the earth, and among all races, is totally unaccountable on any other supposition than that of the unity of the human family. It is retained in distant portions of Africa, America, Europe and Asia, north, south, central, east and west. It mingles in fable and myth; it is interwoven in poetry and religion; it is sculptured in rocks and stamped on medals; commemorated by rites and recorded by historians; it gave gods to India, Egypt, Greece, Rome, Scythia, Mexico, and Finland; and is as universal as man, and as permanent as human memory. Had mankind originated in different centres, and without a common radiation, the memory of the ark and its preserved inmates had never passed over the earth with so little variation from the scriptural account.

Again: Of the races now in Europe, such as the Javanic, the Celtic, the Gothic, and the Slavonic, we have evidence, from their location, that they came from an eastern and common centre; and concurrent with this, we possess records of their emigration. Had races, created on the spot, existed

in Europe anterior to these emigrations, it is morally certain that some indubitable monuments of their being would have descended to later times. But no mark, character, tree or trace exists, to relate the preëxistence of any nations in Europe anterior to the arrival of the Celts, and Finns, and Javanites. A common complexion, features, hair and form, denote that all Europe has a common type, and therefore a common origin.

In Asia there are no traces of nations anterior to those whom authentic history locates as departing from a Euphratean centre. Negroes and Ethiopians, Mongolians, Arabs and whites are found in south-west Asia, as truly developed as in China, India, Australia, Africa, Arabia, Europe, or America. Did they wander from distant realms, and all meet at last, as by instinct, in a common centre, or are they the representatives of races who radiated from this central region to far-distant lands? The former supposition is much more difficult to entertain than the latter; it is against all analogy, and has no parallel in history, and is, therefore, altogether incredible.

The history of races shows a love of emigration, as well as of locality, and their departure to remote regions is easily recognized. The white race is scattered everywhere, yet its known centre is the Caucasus; the Arab has penetrated to India, and to south and central Africa, the Finns from the Caspian to the Atlantic, and why may not other nations have radiated from one centre in the same way? Perpetual incentives to departure from an original centre have existed in the increase of population, and in the perpetual wars of races. The necessity of subsistence prompted the Seythian to move north and then west of the Caucasus and Caspian, while war, pressing upon feebler tribes of Arabs and Cushites, urged their departure south-east into India, and south-west into

Africa. The Celts are farthest west in Europe, and this, from history, is shown to result from compulsion, or from the pressure of successive emigrants. In Arabia we know that the Cushites were driven to the margin, and compelled to emigrate, by the Ishmaelites, Midianites, Edomites, and others of the Arphaxad race; in Palestine the Canaanites dispersed at the invasion of Israel, and were found in Africa; in Britain the invasion of the Saxons pressed the aborigines into Wales and Scotland; and in America the Indians are west of the invading Saxon. Colonization was the favorite policy of ancient times. Phenicia had her Carthage, Greece her Sicily, Babylon transported Israel and other tribes, while Rome dispersed her legions and colonies everywhere. From these facts it is easy to trace the first departures from a common centre. The negroes are farthest west in Africa and south in Australia, and the Mongols farthest east in Asia and India, and this simply proves that they were the first emigrants, and, being the weaker races, were pressed outward from a common centre by succeeding waves of population. This extreme outside position of the negro races naturally proves that they were the first emigrants southward, and that the departure to Africa on the south-west, and Australia on the east, was a simultaneous one. It coincides with the subjugation of the Cushites in Arabia, and on the Euphrates, immediately after the building of Babel, and in the days of Abraham. Defeat was then the prelude to dispersion. The early population of America coincides with the first settlement eastward of the Euphrates, by the tribes of Joktan, and that of China by others of the Arphaxad stock. The possession of India by the Hindoos was a very early one, and these Hindoos were evidently a colony sent forward by the Mizraim family. That the Egyptians and the Hindoos had a common origin, and are of the

same stock, there is no room to doubt. *First*. They had the same complexion, the same straight hair, the same shaped heads and bodies, the same eyes, the same intellectual powers, and the same morality. *Second*. Their political regulations were very remarkable, and were distinguished not only from all other nations of that age, but from all ages and nations.

Their countries were alike divided into *nomes*, and under the same regulations; and their people were divided into the very same castes. In Egypt the *first* caste consisted of the priesthood; in India, of the priests, or Brahmins; the second class was military in both; the third, in both, consisted of husbandmen, merchants, and tradesmen; the fourth of artificers and servants; and in both there was an informal caste of outcasts. Smith says: "Their styles of sculpture, architecture and excavation, bear a strong resemblance, and their systems of worship were likewise allied. British Sepoys, forming part of the expedition that was to coöperate with Sir Ralph Abercrombie in the re-conquest of Egypt, no sooner entered the ancient temples, on the valley of the Nile, than they asserted their own divinities were discovered on the walls, and worshipped them accordingly. They even pointed out the Creshvaminam, or Brahmin distinguishing cord, as likewise a decoration of the painted divinities. As such striking similarities irresistibly impress the mind with a sense of a community of origin, and as we know that Egyptians radiated from the same stock as the nations in south-western Asia, it is impossible to avoid the conviction that the Mongols, as well as the Hindoos, originated in identical regions. Nearly all of the human family can be traced directly back to south-western Asia, by the aggregate testimony of its types, its traditions, its customs, its language, its works, its religion, or its written history. If, therefore,

we assume of the few tribes whose *written* history is not in our possession, that they were created in Australia, or south Africa, we violate all logical inferences, and avow ourselves of exceedingly easy belief in the marvellous.

Nature teaches the unity and the trinity of the human race; tradition reëchoes in confirmation; history repeats the story; and above all, the Scriptures open the biography of the world with the annunciation. As, therefore, the highest authorities to which appeal can be taken agree in one doctrine, its truth is unquestionable.

But though man is a single species, this species is divided and subdivided into races by such natural peculiarities as are perfectly *anomalous in nature*. They mark some catastrophe at variance with man's original estate. These diverse races cannot be classed scientifically as *varieties*; they will not admit of such arrangement.

"All changes produced by accidental causes in individuals of a species, and which are *not capable* of uniform, invariable, and permanent continuance by natural propagation, indicate and mark what is called *varieties*."

This scientifically defines a *variety*, whether animal or vegetable; and according to it, and the definition of a *species*, the different races are neither *species* nor *varieties* of men; they hold an intermediate position between the two. The colors of black, white, and brown, the qualities of straight, curled, and woolly hair, are *capable* of "invariable, uniform, and permanent continuance by natural propagation," hence the races to which they belong cannot be called *varieties*; and yet, as these qualities are all susceptible of *mutation* by fusion, the races to which they attach are not *species*. The truth is, as before observed, these races are anomalies in nature, and mark the intervention of Omnipotence, producing them "out of one (original) blood."

They need a new *name*, to distinguish them from both *varieties* and *species*; and as the word *types* of men is the best existing in our language to mark these anomalies, we adopt it rather than the term "sub-species," or permanent varieties. By *types* of men, then, we mean *postdiluvian*, *primordial forms* of races.

CHAPTER X.

AMALGAMATION OF RACES.

A CONFUSED idea of the amalgamation of races is apt to prejudice our views of the trinity of races. We therefore give a brief view of its average and of its comparative extent through all ages of history. Our first view of the family of nations perceives them descending from Caucasian regions, along the course of the Euphrates. Here we see the white race on the north, with its axis extending from the Hindoo-Koosh mountains to the Atlantic, including all of Asia Minor. The 37th degree of north latitude is its nearly exact southern limit. Next, on the south, we see the zone of the brown races extending eastward from the Mediterranean through Asia. Next, south, we see the Melanic races extending from the Mediterranean through Africa, and eastward to the Ganges. From continental location and distance of dispersion, from the inconvenience of passing deserts, mountains, and seas of vast extent, from the unsocial tendency of diversity in language, from natural clannishness, from the badges of natural caste, and from immensity of numbers, a general amalgamation of races, after they were once dispersed, would be an utter impossibility. It is obvious that unless fusion began at the source of nations, it could never prevail to any marked degree; and where we do not find it thus inaugurated, we may draw our inferences accordingly. Another fact should also be regarded; that is,

that when a nomadic race was invaded and conquered, those who were not *captured and enslaved, retreated* before the conquerors; while among settled nations comparatively few fled away, most remaining as subjects of the invaders.

Beginning with the white race in Spain, we find it mentioned as having connection with the Carthaginians, who were Phœnicians, or Aramites, and Greeks, not blacks. No extensive amalgamations could have then occurred. The Basques of this region of the Atlantic are, by some able writers, derived from Africa, in very ancient times. They are a swarthy tribe, and have remained for many ages an isolated clan. They afford one example of many, of the antipathy to amalgamation by nations of different colors and tongues. Spain was subjugated by the Saracens, who ruled it for a long period, and succeeded in engrafting their language on that of the country, the remains of which still continue. The original people, called Iberes, were divided into many tribes, and while the swarthy complexion of many of the Spanish race may be due to Phœnician and Arab fusion, yet the large proportion of the population through the country retained its Javanic purity. The next Japhetic country east of Spain was the Roman. This empire had colonies on the north coast of Africa, and the city of Carthage arose to importance through Roman blood. Amalgamation with native Africans of melanic color seems never to have obtained to any mentionable extent. Next east of Rome was the Grecian race, extending through Asia Minor. Many visitors and some emigrants went to Egypt from this country, and the Grecian and Roman sceptres established there carried thousands thither. Yet there is little probability that they formed any more impressive fusion with the natives than has been accomplished by modern Europeans. Some remains of white complexion are yet found native in Fez and in Mozambique.

The Greeks are said to have derived their religion and literature from Egypt, but not from the brown or black races; indeed, we doubt the whole story. Three principal races were found here: the Ethiops, (*deb*, black,) like those on the coast of Malabar, with large dark eyes, strong curly hair, long legs, thick lips, and of very swarthy or melanic complexion. These were highest up the Nile. The second was a brown race, and the third was a fair, high-featured race of Caucasians. These were the last comers.—*Smith*.

The priests of Egypt were brown or fair, and were also the literary depositaries of their age. From these Greece may have derived her letters, and not from Hamites.

The Greeks dispersed along the east end of the Mediterranean, and in the days of Alexander were carried to India. But the establishment of military sway over conquered races, and the rapid march of armies, could have little comparative influence in giving caste to larger nations. The Moschi, Toboli, and Medes were the next Japhetic nations east. These seem to have been the rulers of Assyria for a long time, but the blood of the brown races has been preserved mainly pure from white infusion down to the present. In Turkey, the Jews, the Druses, the Arabs, and the fair tribes are as nearly distinct as ever they were, and in Persia the majority are still brown. It is not a little singular that as soon as empire began to be formed of the three great races, as instanced in Babylon, Persia, Greece and Rome, the tendency to fusion of races was thereby increased; but the moment it began to operate seriously, these empires were demolished.

The fusion of brown and white, and brown and black races, has been instanced as occurring in the family of Abraham. He was the ancestral head of the Jews, Ishmaelites, and Midianites. Sarah seems clearly to have been of the Cau-

casian as well as of the brown blood, and Abraham may also have been such on the maternal side. But he was an Arphaxadite by paternal descent, and as such was brown. The Jews, being descendants from Sarah and Abraham, seem to be an amalgam of Shemitic and Japhetic blood, and, as such, form the proper bond of national and fraternal union between these races. They have generally preserved their national identity, though the black Jews of Malabar have forfeited all claims to original purity by fusion with Ethiopic blood. They have retained descent on the paternal side generally, at least in name, but they are, possibly, not all as unmixed as many suppose.

The Ishmaelites are an example of an amalgamated race, of brown and black blood. They are generally known as Arabs, and are widely scattered. They are the connecting nation between Shem and Ham. The Edomites were a like amalgam, and the Moabites and Ammonites also; and it is not impossible that they were all of about the same style of color, form and features, and their descendants may now all pass for Arabs, and be classed as of the Ishmaelitish family.

In Africa the Caffirs and Hottentots seem to be a union of the black and brown races. Their want of proper coincidence with either, and their apparent alliance with both, is as good evidence of amalgamation as is that of Mulattoes in our country. The Mozambiques, with larger infiltration of fair color, indicate a fair and Coptic fusion. The fusion of white and black in America is a very small circumstance with the world's population. The largest amalgamation known seems to be that of the Malay race, if it be an amalgamation. Their characteristics are a *brown* skin; black, curled, not woolly, and abundant hair; head narrow; bones of the face large and prominent; nose broad, and turned up at the tip. Mr. Lawrence thinks this class includes races

of men of very different organization, and their several shades of brown, suggest the correctness of his opinion. Their ancient location in Indo-China, and their coercion to the islands south, seem to mark a large class of them as really a distinct race, as much so as the Ishmaelites. They are the water-spaniels of Oceanica, and their hand, like Ishmael's, is against every man. They are classified as universally a very vicious and mendacious people. Their numbers are estimated at 23,000,000, and their skulls vary from sixty-four to eighty-nine cubic inches. That they are of diverse origin, or greatly adulterated by partial fusion in the various countries they occupy, seems reasonable; yet, like the Jews, they have ever preserved something of identity of national type. We class them as a part of a primordial race, since they are found in both Madagascar and Australia, and must have passed to these localities in very ancient times, though subsequently to the negroes. As a race of pirates, thieves and rebels, their moral prototype is that of Nimrod. They are not delineated on Egyptian monuments, nor do they coincide with the type of the Phœnicians. They seem allied to the Mongolian, and some writers say they are of Japanese origin. From their coincidence with the type and location of the Cushite family, we class them partly with this race.

If now we leave out those nations resulting from primordial amalgamation, and look at the numbers who are otherwise fused, we find it a drop to the bucket when compared with the hundreds of millions who have preserved their primordial freedom from taint of caste. Is it not exceedingly singular that just on the lines where the races were mingled ages ago, that even there, at this very day, the tribal lines of separation are as proscriptively drawn as they were in dreamy antiquity? The Jew is not alone in his isolation; but the very same instinct of self-preservation has affected all the

racess of western Asia, and indeed all people of diverse hair, features, color, and language. Separated by these, they have had little community of interest and friendship, and consequent love and marriage. Like islands in the ocean, amid the swellings and warfare of waves, they have stood with their centres unmoved, while their shores were overflowed by floods that rose only to recede.

It is a law of nature, that where foreign blood is not of exact proportions with domestic, the lesser stock is in *four* generations almost entirely expelled from domestic circulation. So that where amalgamation has for awhile prevailed, hybridity ceases to exist, and the domestic stock is restored to its primordial type. The children of Hebrew and Edomite, and Hebrew and Egyptian parents, were not admitted to enjoy religious and political privileges among the Jews until the *third* generation; and by that time the foreign blood was pretty well extirpated. The Jews and Ishmaelites being of mixed blood originally, seem to be chosen as the metropolitan nations of the world—the connecting links between the three great races.

Finally, leaving out the Jews and Ishmaelites, the amount of amalgamated blood of the three great races can scarcely be estimated as more than ten or twenty millions to eight hundred and sixty millions of pure stocks. The amalgamations of *sub* races may be greater, but there is not that impurity and admixture among them which uninformed speculators are apt to suppose.

CHAPTER XI.

PRIMORDIAL EUROPEANS.

THE races of Shem, Ham, and Japheth are typically distinguished by *three prevalent colors*, or badges of *natural caste* and landmarks of race. Other anatomical peculiarities exist between them, but may be esteemed as marks of *sub-typical* caste. These are such as hair, beard, features and stature. The Japhetic, or fair-skinned race, resides in America and Europe, and in Asia, north and east of the great Japhetic mountain line, from the Mediterranean to Kamskatka; it numbers about 283,000,000.

The Shemitic race is typically characterized by a *brown skin*; it numbers about 464,000,000, and is resident in south Asia, and in the great table country of the east, and in Oceanica and America.

The Hamitic race is typically of a *blackish skin*, and numbers about 113,000,000; it is resident aboriginally in Africa, Madagascar, Hindostan, and Australasia.

The amalgamated races, estimated at 20,000,000, are principally of Shemitic and Hamitic blood.

The three types of men are subdivided into sixteen *sub-types*—seven Japhetic, five Shemitic, and four Hamitic. The seven Japhetic sub-typical nations are distinguished by stature, by features, by two or three different shades of *fairness* of complexion, and by black, brown, yellow, and red hair, and also by thick and thin beards, and by black, brown, and blue eyes.

The five Shemitic sub-typical nations are divided by features; by two or three shades of brown complexion; by beards, thick and thin, or bearded and beardless; by stature, and by brown and black eyes.

The four Hamitic sub-typical nations are divided by two or three shades of complexion, the blackish brown, the blackish, and the black; by *three* kinds of hair, the straight, the frizzled, and the woolly; and by straight, fine features, by those called negro, and by those of a medium kind, as of the Abyssinian or Galla.

Some of these sixteen nations are themselves subdivided by similar differences, not yet fully classified. Five of these pertain to Japheth, nineteen to Shem, and thirty to Ham, making seventy primordial nations at the division of the world. To these minor subdivisions we shall pay but little attention, the original sixteen being most important.

The three Abrahamic nations, the Hebrews, the Ishmaelites, and the Midianites, we esteem metropolitan races, and, not being enumerated in the tenth of Genesis, give them a separate classification.

On the ground that primordial types are never radically changed by natural accidents, we proceed to show that the seven primordial nations of Japheth, located by Moses in Europe, are still possessed of a sublime and independent existence. In tracing their modern location, their typical languages are used as coördinate landmarks of identification, while history, tradition, climate, and geography, are allowed their proper weight.

Moses asserts that on the division of the earth these seven races settled the isles of the Gentiles, or ancient Europe; and where they were located *then*, they are *now* to be sought and found. Those writers who make the impression that in past ages the races of Europe have become a heterogeneous

mass by immigrations, superpositions and amalgamations, evince but little of discriminating acquaintance with accurate history. "Much confusion has been produced by the constant use in books of words denoting a supposed state of flux and restlessness in which the early nations of Europe lived. The natural impression after reading such books is, that masses of people were continually coming out of Asia into Europe, and driving others before them. Care must be taken to confine these stories of wholesale colonization to their proper place in the *ante-historic* age. For all intents and purposes, it is best to conceive that at the dawn of the historic period the leading European races were arranged upon the map pretty much as they are now. Regarding the Slavonians, at least, this has been established. They are not, as has been generally supposed, a recent accession out of the depths of Asia, but are as much an aboriginal race of eastern, as the Germans are of central Europe. Had a Roman geographer of the days of the empire advanced in a straight line from the Atlantic to the Pacific, he would have traversed the exact succession of races that is to be met in the same route now."—*North British Review*.

Coincident with the seven Japhetic nations, we notice that there are now extant the well-preserved remains of seven great primordial languages. These we may term the Javanic, the Celtic, the German, the Slavonic, the Finnish, the Turkish, and the Sanserit, or Median. The Javanic includes the Pelasgie, of Asia Minor; the Hellenic, of Greece; the Italic, of Italy; and the ancient Iberian, of Spain, coinciding with the four nations of Javan, or Ion. The German comprehends the Teutonic, the Saxon, or Cimbric, and the Scandinavian, or Normano-Gothic, coinciding with the three nations of Gomer.

The hair, features, and color of these races were *at least*

of three several kinds. The fair complexion and black hair belong to southern nations; the very fair skin and brown hair to middle Europe; and exceedingly fair skin, and yellow or red hair, to the north.* Perhaps the three principal temperaments, as classified by physiologists, conform to these types. 1. The bilious temperament, with fair complexion, black hair and eyes, irregular features, low stature, and great intellectual and laborious perseverance. 2. The sanguine temperament, with very fair skin, rosy cheeks, brown, curling hair, blue eyes, beautiful features, and medium stature and intellectual force. 3. The nervous temperament, of exceedingly fair skin, very fine hair and features, tall stature, and great sensibility, with vivid intellectual acumen.

The seven or twelve primordial races of Europe are discernibly typed by different *combinations* of these colors of hair and skin, stature and features. In noticing the ancient history of the white races, it is not a little remarkable that seven great classes are described by ancient historians as existing from age to age without any sensible change in physical character. These are, (1,) The Javanic or peninsular family of nations on the Mediterranean: (2,) The Celtic family next above: (3,) Next, the German family or Cimmericians: (4,) Next, the Sarmatians: (5,) Next, the Hyperboreans: (6,) Next, the Scythians; and, (7,) Last, the Medes. Had there been no distinctions in nature existing between these races, it is not to be doubted that historians would have recorded the fact; the reiteration of their history as distinct peoples, and the frequent assertions of their diversity in form, complexion, and hair, establish the inference that they were of diverse sub-typical anatomy. We now take up each of the sub-typical races, and show their original and present habitation.

* The Laplanders are an exception, being brown and black-haired.

SECTION I.

THE FOUR JAVANIC NATIONS.

TYPE: *Short stature, fair complexion, black hair, regular features.*

These nations were severally located in peninsulas, as the Pelasgi or Rhodanim in Asia Minor; the Hellenes or Elis in Greece or Hellas; the Kittim in Italy; and the Iberes or Tharsians in Spain. Their language in late ages, according to Maltebrun, was the Greco-Latin, or Thraco-Pelasgic, and the Iberian. The former was divided into four branches, viz.: the Hellenic, the Illyrian, the Etruscan, and the Italic. The Hellenic was spoken by the Pelasgi, the Leleges, the Greci, and the isles; by Greece and its dependencies anciently, and at a later period in Sicily, Lower Italy, Asia Minor, Egypt, Gallia Narbonensis, and various places along the Mediterranean.

The Etruscan was spoken in Etruria, and its alphabet was identical with the ancient Greek of sixteen letters, written from right to left.

The Italian was spoken by the aborigines of Italy south-east of Etruria, as the Sabines, Samnites, Latini, and others. It was the original stem of the Latin tongue.

The Illyrian was the language of Thrace, or of Thirz, son of Japheth. In its place we properly substitute the Iberian, anciently used throughout Spain.

The type of the Iberians of Spain seems to have been simply fair, with straight hair and low stature, coinciding pretty much with that of the Spaniards of the present time. They were, at the earliest epochs, resident in the south-west of Spain, and, according to the Greeks, were one of the most powerful of nations. A portion of the ancient Spaniards,

called Sicani and Ligures, were in motion at a very early age, and the former were expelled by the latter, and passed into Italy, followed by the Ligures, and seized upon Sicily. Strabo believed they were all Iberians. The date of this emigration was not later than the 15th or 16th century, B. C.—*Sextus Avienus; Ephorus; Philistus; Strabo.*

According to Josephus, immediately after the order for dispersion, the sons of Japheth took their departure westward into Europe, even as far as Gades in Spain. This event was about two thousand five hundred or three thousand years B. C.; or say one thousand years before we hear of the Iberes in history. There was ample time from the dispersion to the days of Herodotus for the Tharsian nation to have become as great as the Greeks suppose. That the Tarsi settled in Spain at first, is what we have shown in a previous chapter; and as the report of emigrating nations, in ancient times, is to be accepted in a restricted sense, there must always have remained in Spain the largest proportion of the aboriginal stock, just as now the Irish, in their exodus to America, leave a greater number behind them.

The ancient Roman complexion was fair, stature short, vertical diameter of the head short, face broad, contour of the head, viewed from the front, square; chin round, and nose aquiline; hair straight and dark. This is the type of Rome now as extensively as in antiquity, at least so far as is known. The invasion of Rome by Goths, Vandals, Huns, Normans, and Lombards leaves the impression on the unreflecting reader that the original population was thereby absorbed. But if it be considered that all of Rome's invaders did not amount to a tenth part of the numbers of the Italians, and that nearly half of them were killed, and a large proportion of the rest were subsequently expelled, we see no reason to presume that the present Italians are not mainly the pos-

terity of the ancient people of Italy. Foreign blood did not exceed one-tenth, and as the preponderance of the home stock always drives out the foreign admixture of blood unless it largely predominates, the crossing of stocks for ages may have long since restored the Italians to their primitive type.

In ancient Greece we have *two* types differing but little in features; they seem to be of fair complexion, dark curling hair, eyes brown, head large, forehead and nose straight without intervening depression, full curling beard, and medium stature.* The modern Greeks of Europe and Asia Minor will, doubtless, be found to coincide with the types of antiquity. That Javan settled in Asia Minor, Japheth and Elis in Greece, Kittim in Italy, and Tarshish in Spain, there is good scriptural reason to believe; while the murmurs of tradition, mingling with the distinct utterance of song and history, confirm the truth of Scripture with a force commanding our assent. By diverse language, by a cherished nationality, and by peninsular location, walled up on the north by mountains, their general unity of blood has been preserved from any permanent taint since the possession of their primordial inheritance: they are still of short stature, of fair complexion, of regular features, and of dark flowing hair.

SECTION II.

THRACIANS OR CELTS, FROM THIRZ.

Type.—Complexion fair; hair brown; stature medium; head spherical; forehead narrow and slightly protuberant;

* It is believed that these two types are those of the Pelasgi of Asia Minor, or Rodanim, and of the Hellenes of Greece proper.

eyes brown, large, and open; nose from its depression nearly straight.

The French, Irish, Scotch, Swiss, and many of the inhabitants of South Austria and Turkey, we deduce from the Thracians; their language, location, anatomy, and history confirming this inference. As one of the primordial nations, Thiraz must have been of a very numerous posterity; and as Herodotus asserts that the Thracians were the most powerful people of antiquity save the Indians, and as their tribes are evidently found from the Euxine to the Atlantic in very remote ages, and as Thiraz was one of the first occupants of south Europe, and as the Celts are an anomalous people unless coincident with the Thracians, and as they coincide with the Thracians in location, antiquity, and anatomy, we conceive them identical. That the justice of our views may be seen, we trace, first, the zone of the Thracians, and then that of the Celts, showing a coincidence involving their identity.

The Thracians were descended from Thiraz. A part of their primitive residence was in the north-west of Asia Minor, and on the west of the Euxine, and in the territories of Turkey. Their expansion is traceable by their language from Asia Minor, west of the Halys river, to Gaul. Their language is called the Illyrian, or Thraco-Illyrian. It prevailed among the ancient Trojans, the Bythinians, the Lydians, the Carians, the Lycians, and the Tauri of Asia Minor west. In Europe it was used by the Thracians proper on the Bosphorus, and west of the Euxine. It was the language of the Moesi, the Getae on both sides of the Danube, and as far north as the river Thiraz; it prevailed in Macedonia, and among the ancient Illyrians. Among the last mentioned were the Dalmati, the Istri, the Pannonians or Paeones, the Veneti, and the Siculi. The Albanians, now numerous in European Turkey, (scattered through

Roumelia, Bulgaria, and Macedonia,) and various other peoples on the Slavonic military confines of Austria, and in the kingdom of the two Sicilies, use this language. It was spoken from Noricum to the mouths of the Danube and Dneister, or from Switzerland to Russia on the Black Sea. The Etruscans spoke it, mixed with that of the aborigines of Italy.

In Europe the south line of the Thracian language was the Bosphorus and the Egean, and a mountain line across from the head of the Egean to the foot of the Adriatic, and a mountain line from the head waters of the Adriatic across to the Gulf of Genoa. The north line was properly the Carpathian mountains, and the Thiraz river, now the Dneister. The east line was the Euxine, and the west the Atlantic. The centre was the great valley of the Danube. The natural radiation was west in a direct zone from the Euxine to France and Switzerland.

The ethnological type of the Thracians, after careful study, we find coinciding with that of the ancient Gauls or Celts. "The head is round, approaching the spherical form; the forehead is moderate, slightly protuberant, and receding toward the temples; eyes large and open; the nose, from the depression at its commencement to its termination, almost straight—that is to say, without any marked curve—its extremity is rounded, as well as the chin; the stature medium; the features perfectly harmonizing with the form of the head;" the complexion fair, and hair brown. This form is found among the Sicules, the Romans, Ligures, Etruscans, Venetes, Goths, and Lombards, and in Burgundy, Lyons, Dauphiny, and Savoy. All authorities regard them as an immense people in the north of Italy, between the Alps and Apennines, and eastward towards Thrace, and in the south-west of France. "In these regions they were established in a permanent manner, with the characteristics of a great nation, ac-

ording to the first lights of history. They inhabited south of the Danube after the invasion of the Gomerites, who passed along their northern border, occasionally crossing the river and pressing them southward."

Thierry, after collecting all the facts relating to the early history of Gaul, divides the aborigines into two classes, the *Galli* and Iberians. The Aquitanians and Ligurians, on the Spanish border, were Iberians, and the Gallie family was divided into two branches, the Cimbri and Celts, essentially different in language, manners, and institutions. "The Gaels (Gauls) extended to Spain, Italy, and Illyria, and were called *Gallus* by the Romans, and by the Greeks *Galas* and *Galatae*." In Spain they united with the Iberes, and were called Celtiberi: they invaded that country about 1600 B. C. The personal examinations of the accomplished scholar Edwards, discovered these very Gauls extending from ancient Thrace and Illyria to France. The Getae, who anciently resided north of the Danube on the Euxine, were the ancestry of a part of the Goths; and a portion of them in early times emigrated to the Baltic, and crossed to Scandinavia, and settled Gothland, a country and people still in existence. The Goths, under Filimer, again reached their old seat on the Euxine, and expanded into the Ostrogoths and Visigoths; they at length crossed the Danube, plundered Rome and Italy, and finally settled in Spain. Herodotus expressly affirms that they were Thracians,* and their ancient relative location confirms his truth, especially as they spoke the Thracian language. Their return to the Euxine seems the result of climatic law.

From the foregoing statements, the Thracian zone is traced from the Dacian region between the Carpathian mountains

* Herod. iv. 93.

and the Euxine; thence south to the Egean, and to Asia Minor; thence westward from the Euxine, along the Danube, between the southern mountains and the Carpathian chain, through Thrace, Macedonia, Illyria, and north Italy into France, and, typically, to the Bay of Biscay. The coincidence of the Celts with the Thracians is observed in their antiquity and location.

1. *Antiquity and Extent.* That the Celts were the earliest residents in France and Ireland, is a conceded point, no trace of any prior occupants being found. They are spoken of by all ancient Greek and Latin historians as being in the west of Europe, especially in Gaul or Celtæ. They invaded Spain about the sixteenth century B. C., and were the Ombrae or Old Gauls who invaded Italy a century afterwards. In 587 B. C., Gaul began to pour its Celtic population into North Italy, and continued so to do for sixty-six years. About the same time, another emigration of great extent was led from Gaul into Illyria and the countries around the Adriatic by Sigovesius. "None of the races of the West ever passed through a more agitated or brilliant career. Their course embraced Europe, Asia, and Africa: their name is recorded with terror in the annals of almost every nation. They burned Rome; wrested Macedonia from the legions of Alexander; they forced Thermopylæ and pillaged Delphi; they pitched their tents on the plain of the Troad, in the public places of Miletus, on the borders of the Sangarius and of the Nile; they besieged Carthage, menaced Memphis, and numbered among their tributaries the most powerful monarchs of the East; they founded a powerful empire in Upper Italy, and another in the bosom of Phrygia, that of Galatia, which for a long time exercised sway over Lower Asia. They differed from the Italians, the Iberians, and the Germans. Their language, their traditions, and their history,

point to Asia as the cradle of their nation.”—*Thierry His. Gaul.* “The Boii who peopled Bohemia, and the Helvetians or Swiss, are both admitted to be Celtic.”—*Turner.* “Noricum and Panonia were also occupied by them.”

If we now retrace their habitation, we find it in the very same zone with that of the Thracians, between the Carpathian mountains and the Southern Alps, along the Danube from the Euxine to the Bay of Biscay, extending thence into Ireland and South England. This universal distribution of Celts and Thracians through the same identical region for ages, shows that both were adapted to the same climatic temperature; and it is now ascertained that the zone from the whole West Euxine to the Pyrenees on the south, and south Scotland in the north, possesses the same mean annual temperature. As, then, the Scripture asserts that climates and races were adjusted to each other, and as Celts and Thracians have alike ever possessed a common zone, and as their tribes have sought it again after long absence, we are justified in assuming the unity of their primordial origin from Thirz.

2. *The typical character of the Thracians and Celts.*

The word Celt is often used as a common name for yellow-haired Germans, but it properly belongs to the Galli, who were brown-haired. The Cimbric Celts were yellow-haired, the Caledonians were red-haired.—*Tacitus. Pliny, l. 38. c. 17. Strabo, 300.*

Thracian and Celtic types have not been thoroughly investigated, but as along their common zone the same type generally prevails, and is distinguishable from Slavonic and Magyar types, occupying surrounding countries, we naturally infer their identity. As the Irish and French are gay, witty, and quick in thought and action, so are the Thracian and Celtic types in Austria, Turkey, and Switzerland. The

Adriatic Albanian, of middle stature, brown hair, oval head, high cheek-bones, and fair skin, with his erect bearing and majestic air, might easily be mistaken for an exile of Erin. He speaks a dialect of the ancient Thracian tongue. It is a noted fact that neither the Thracians nor the Celts have ever permanently accepted Protestantism: the latter are Catholics, the former of the Greek Church.

The Celts are usually classed as of Germanic or Gomeriæ ancestry, from Ashkenaz, son of Gomer; but after a long and patient attention, prejudiced in favor of that view, we are compelled to abandon it as untenable: the Irish and Dutch, the French and English, have no natural tribal affinities now, nor does it appear that they ever had.

The Cimmerians were Germans, and both Arrian and Strabo assert that the Celts were Cimmerians, but they evidently spoke of them as such geographically, and their accounts must be taken with large geographical discount, in view of the age in which they wrote. Then the Cimmerians and Celts, occupying the same wild regions, were likely to be confounded as of one origin, unless personal inspection had proved the contrary. Cæsar, who visited their countries and was in constant contact with them for many years, says "*they differed* in laws, in language, and customs," as also in personal appearance. Taking Cæsar as the best authority, we must suppose Arrian and Strabo describe the Celts locally, rather than tribally. He further states that the Celtic religion was universally Druidical, while "the Germans have neither Druids to preside over sacrifices, nor do they pay great regard to sacrifices: they rank in the number of the gods those alone whom they behold, namely, the sun, fire, and the moon." "The Gauls worship as their divinities Mercury in particular, and have many images of him, and regard him as the inventor of all arts, the guide

of their journeys and marches. Next to him, they worship Apollo, and Mars, and Jupiter, and Minerva. Respecting these deities, they have, for the most part, the same belief as other nations.”—B. 6, c. 17.

Herodotus says the Thracians “worship the following gods only, Mars, Bacchus, and Diana; but their kings, to the exception of the other citizens, reverence Mercury most of all the gods: they swear by him, and say that they are themselves sprung from him.” These gods, by Grecian names, were not known to the Gauls, but they were in character; and it is obvious that in this respect the religion of the Celts and Thracians resembled as much as that of the Greek Church and Roman Catholic. They were located in coincident regions, and unity of origin is equally suggested in both instances. The Celtic religion, like the Thracian, differed from all nations north of them, while it possessed local peculiarities. Druidism, attached to the Celtic religion, was of comparatively modern and British origin: the Germans worshipped Odin, Thor, and Friga, who were coincident with the sun, moon, and fire.

The Celtic language, customs, and ideas, like the Thracian, betray an Asiatic association; and the Welsh Triads state that “Hu, the mighty, led the Cimbri through the German Ocean into Britain, and to Armorica in France; and that they came from the eastern parts of Europe, where Constantinople now stands.”—*Turner*. An Asiatic origin to all the Western races is the perpetual echo of Western tradition.

Adding together all the circumstances pertaining to the Thracians and Celts, their common antiquity, extent, and location in the same climatic zone, their physical, intellectual, and religious likeness, and their distinctness from all other races, it seems imperative upon us to accept them

as identical in paternal nationality. The Thracians must have radiated from the east to the west, and the Celts are in the direct line of such radiation. They are not Germans, they are not Slavonians, they are not Medes, they are not Finns, they are not Muscovites, they are not Javanites, and yet they must be one of the seven primordial nations of Japheth: they fall, therefore, by necessity, to the paternity of Thiraz. The Thracians and Celts, Irish and French, may be regarded as of one primordial subtype of Japhetic origin.

SECTION III.

THREE GERMAN NATIONS FROM GOMER.

Cimmerians or Germans, Scythians, Massagetæ.

Type.—Stature, tall; skin, fair; eyes, blue; hair, red or yellow; language, Indo-Germanic.

After the great division of Japheth's countries to his seven nations, they proceeded to immediate occupancy, and became the aborigines of their respective territories: such is the assertion of Moses.* These primordial nations being

* Infidel ethnology professes to accept history as its guide in tracing nations to their origin, yet, without authority, it classes biblical accounts among puerile fables. We hold that Bible history is the most authentic that can be adduced: Herodotus, Pliny, Strabo, and Tacitus, have no more claims to acceptance than have Moses, Ezekiel, and Ezra. Naturalists who reject biblical history as untrue, and accept profane history as veracious, or who alike reject all history, must be classed either with simpletons or madmen. Independ-

the centres of European and north Asian population, we look for their posterity in their ancient locations, and these locations, according to St. Paul, coincide with certain climatic fauna. As the family of Gomer was composed of three great nations, its extension over the globe must be sought from east to west over a vast space of territory, in the assigned limits of Japheth, or from Mongolia to the Atlantic. By careful comparison of types, language, and history, we find a race of people of this description, divided into three great branches, extending from Lake Balseh and India to Great Britain and Scandinavia.

In the days of Herodotus, these three great divisions were respectively called Cimmerians, Scythians, and Massagetæ. Of these the Massagetæ occupied the east, the Cimmerians the west, while the Scythians dwelt in the midst, and all in the same climatic zone. In predatory excursions they have often departed from their natural climate, yet they have as often returned, or have become extinct in foreign lands. Whether agriculturists or nomades, they have lived and died, builded and wandered, in the very same regions ever since the twilight of history and the ballads of tradition. Their unity of origin sparkles in the remaining light of common customs, common ideas, common words, and flashes out boldly in a perfect uniformity of complexion, hair, eyes, and features. Philology has traced a close connection of the

ent of history, ethnological science is but a shadow, and develops nothing either wise or useful. Infidel ethnology claims that aboriginal nations had their primeval fauna, and have occupied them from the beginning; and in this it but coincides with the Scriptures, which asserted the very same things ages ago. Revelation and nature are ever coincident, and the investigations even of unbelievers but demonstrate the very truth they would demolish.

Germans with India, for "it is indisputably established that the Teuton dialects belong to one great family with the Latin, the Greek, the Sanscrit, and the other languages of the Indo-Germanic chain."*

Von Hammer calls the Germans or Teutons a Bactriano-Median nation. He makes the name *Germani* or *Sermani*, in its primitive import, to have meant those who followed the worship of Budha, and are an ancient race who came westward from the mountain-chain of Asia. Herodotus mentions a tribe of Germanians in the northern limits of Medo-Persian dominion, and the Persians called the Massagætæ north of the Caspian by the name of Sakæ, Sacæ, or Saxons. The modern name of Prussia is of Persian notoriety. The Persians mention a people by the name of *Pruschan*, *Peruschan*, and in Meninski we have *Berussan*, *Beruschan*, in the sense of a people of one religion, while in Schuri *Peruschan*, or *Poruschan*, more than once occurs. In Oriental history the name Boia, or Boii, of Europe, is mentioned together with that of Catti, and the term Getæ appears in the history of Timour as that of *Dschete*, and the word Franks is derived from the oriental *Ferheng*, or "reason." Von Hammer asserts a remarkable affinity between four thousand German and Persian words, and the Georgians and Germans were identical in ordeals of law.

"At the Christian era the population of all the countries situated north of the Caucasus, the Caspian, the Oxus, and the Paropamisus mountains, was composed almost entirely of tribes called Indo-German, Alan-Goths, or the blonde races, who spoke languages most of whose roots are still found in the Sanscrit, the Persian, the Teutonic, the Slavic, and other idioms belonging to the same stock. Tribes of

* Class. Dict.

this same race (Indo-German) were anciently spread from the confines of China and north of the Altay mountains. They crossed the Don, and extended themselves along north of the Danube. The Parthians, Bactrians, Sogdians, Getæ, Massagetæ, Alans, Aorses, Roxolans, Jazyges, and a great many others, seem to have belonged to this same stock."* Being governed in our deductions by a general unity in primordial language, it must be admitted that this vast zone, possessing a common speech, must, in the *main*, be occupied by a people of common ancestry: exceptions, over so wide a realm, but confirm the general inference.

Throughout its entire extent, we find a unique type of men strongly distinguished from the two races already noticed in the south. The Iones were of black hair, and the Celts of brown or chestnut, but these have uniformly red or yellow. The Iones were of *fair* complexion, and the Celts *very fair*, but these are *exceedingly* fair. The Iones had dark eyes and the Celts brown, but the eyes of this zone are universally blue: the former are of low stature, but the latter of commanding height and power. The mean animal temperature of the south line of this zone is 50°. It passes between England and Scotland, thence in a curving south line to the Crimea, thence eastward through the Aral sea to the Altay mountains. The mean temperature of the north line is about 44°. It passes through the north of Gothland in Sweden, thence curving south-easterly to Orenburg, and east to the Altay. Language, type, climate, and history, uniting in a common zone, designate the Cimmerians, or Germans, the Scythians and Massagetæ, or Independent Tahtars, as of one national family. With these three we

* History of all Nations, p. 387. This work we have found remarkably accurate in reporting historical facts.

propose to identify, if possible, the three Gomerite nations, Ashkenaz, Riphath, and Togarmah.

We are not unaware that many scriptural expositors have supposed that the Celts were derived from Ashkenaz, the Germans from Togarmah, and the Russians from Riphath, but against this view there are insuperable objections.* The Gomerians located as a family zone, and in a climate adapted alike to its great branches; but the Celts occupy a climate much warmer than the Germans, and the Russians one of far greater cold. The Gomerians had a family language, but that of the Germans is radically different from the Celtic, and also from the Russian or Slavonic. The Gomerians had red hair and blue eyes, while the Celts differ from them as distinctively as they do from the Greeks and Romans. Besides, there is no history identifying the Celts proper and the Russians as the offspring of Gomer, while every thing conspires to support the idea that the Russians are descended from Magog, Meshech, and Tubal, and the Celts from Tiraz.

To look for the present habitation and great centres of primordial nations in bounds as narrow as those of France, Germany, and Poland, seems quite improper. Such nations in the course of four thousand years must have increased and spread their millions over a far wider range than is afforded by the comparatively narrow borders of the Bay of Biscay and the Baltic shores. As the twelve sons of Jacob, with a family of seventy souls, increased to three millions in

* The reader should remember that scriptural commentators in scientific matters are generally but the mere reporters of the theories of other men, their own opinions being drawn from brief reading on such points, and not from that enlarged investigation essential to fully enlightened views.

four hundred years, and have since spread around the globe, we may well believe that nations as such beginning an unpeopled world many ages ago must have radiated far and wide around their primitive centres. Biblical ethnologists seem to have contented themselves with attempts to trace the races of Japheth to their first national habitations by fragments left in Armenia and Asia-Minor after the era of the great dispersion. We opine that no such radiations and enlargements into empire can be traced since the era of Japheth himself. Iones and Thracians, Moschi, Gomerians, and Medes, may have had homes in South-western Asia as late as the times of Berosus and Herodotus, and within their knowledge may have departed to northern and western regions, but such emigrations are not to be esteemed *primordial*, for they occurred many centuries after Europe and Asia were thronged with settled or nomadic millions. As well might future historians attribute the early settlement of America to the Irish and Germans now pouring upon our shores.

These remains of the first nations are the existing types of identification, an index to the location of their ancestry, the goal-marks of the first emigrations, the connecting-links between Noah and living races, the fingers that point to the ark, to the seventy nations, to the regions they now occupy, and to the types they represent. History does not inform us of any race but the Jewish which has been totally expatriated since the occupancy of its inheritance, but rather shows each race in possession of the same climatic zone it occupied three thousand years ago. Such, indeed, has been the permanency of this ancient tenure, that some naturalists, discarding the historical truth of the Bible, have been led to believe that the races were created where they are now found. In identifying the location of the sons of Gomer,

we are, therefore, to look for their nations over a vast area, and not within the narrow circle of a modern colony. In this investigation we may not feel certain of identifying the habitation of each Gomerie nation by name, but we are sure of discovering the Gomerie family generally. We suppose that Riphath is the ancestor of Germanic nations, Ashkenaz of the Scythie, and Togarmah of the Alans or Massagetæ.

Paragraph I.

CIMMERIANS, TEUTONES, GERMANS.

Type.—Stature, tall; skin, exceedingly fair; eyes, blue; hair, yellow or red; forehead, high and wide; features, strongly marked.

By the Germans, we mean that people so called in ancient and modern times, whose physical type and language, intellect and usages, clearly mark as a race of common ancestry. They are found in England, as Anglo-Saxons, in Sweden and Norway, in Holland, Belgium, Prussia, South-western Russia, North and West Austria, and throughout all those minor States, between the Rhine, the Danube, and the Baltic, which receive the appellation of German. They are embraced, *in the main*, between the parallels 48 and 60 north latitude, and 5 and 20 of east longitude. Our first full knowledge of them begins about the Christian era, though they are historically identified with the Cimmerians of Herodotus and the Cimbri of the Romans. In the age of the Cæsars, they are known as tribes and as confederacies. The confederacies were the *Belge*, near the Rhine; the *Teutones* on the Elbe, and the *Suevi* on the east, extending from the Baltic to the Danube; the *Allemanni*, or All-Men, on the Upper Rhine; the *Franks*, between the Rhine and the Weser; the *Germans*, divided into three great tribes

according to Tacitus, or into five according to Pliny. They extended from the Rhine to the Vistula, and from the Danube to the Baltic: the *Semnones*, on the Elbe and South Germany; the *Sitones*, in South Sweden; the *Suiones*, the aborigines of Sweden, or the Northmen; the *Suavi*, of one hundred tribes or cantons, west of the Vistula, and between the Baltic and the Danube. Of the ancient *tribes*, we may enumerate the *Cimbri*, the *Angli*, the *Frisi*, the *Batavi* or *Catti*, the *Boli*, the *Burgundi*, the *Cherusci*, the *Franks*, the *Gothi*, the *Hermonduri*, the *Heruli*, *Helliriones*, *Marcomanni*, *Menapii*, *Quadi*, *Saxones*, *Sicambri*, *Sitones*, *Suiones*, the *Tungri*, the *Ubii*, the *Vindelici*, etc.

The name of Germans, though variously derived by modern etymologists, is certainly of Eastern origin. Herodotus mentions it as the appellation of a people under Persian sway. He says, "The Germanians are all husbandmen." The Germans also called themselves Teutones, or Deutsche, or Teutsche: hence the name of the Dutch, and the German word Diet. The Germans are also termed Getæ, or Goths. The Getæ frequently appear under the name of Dschete in the history of Timour.

The word Getæ, from which we derive Gothi, Gotones or Goths, was applied by Herodotus to a Thracian tribe, and in that case does not designate a people of genuine German stock. According to the Scandinavian Edda, these Getæ of Herodotus emigrated to Sweden under the conduct of Odin, or Woden, many centuries before the Christian era. We afterwards find them returning from Gothland to their old seats on the Euxine, and known as Ostrogoths and Visigoths. As the name Getæ, or *Dschete*, is derived from the East, and is applied in composition to the Alans, and is seen under the form Yetæ on the confines of China, and as the Germans and Thracians are distinct races, it seems clear that

the name Herodotus assigns to the Thracians on the north Euxine is a geographical or borrowed one, of German origin. These Thracians must have received it from their close proximity to the German tribes, either as their subjects, or from occupancy of a country once belonging to the Getæ. The Getæ proper are a genuine race of Germans; the Thracian-Getæ are only such by an accidental nomenclature.

Typically the Germans were a peculiar people. The ancient Roman writers say they were "a nation free from any foreign intermixture, as is proved by their *peculiar national physiognomy*: they inhabit the countries beyond the Rhine: they have *fierce blue eyes*, *deep yellow hair*, *a robust frame*, and *gigantic stature*." This description answers in our age to the very same race.

Their language, as well as their type, discloses a people of identical affiliations. According to Maltebrun, they had three national dialects. These were the Teutonic, the Saxon or Cimbric, and the Scandinavian.

1. *The Teutonic Language.* This comprised the idioms of the various nations and tribes recognized as the Bastarnæ, the Suevi, the Marcomanni, the Hermonduri, and the Franci. These tribes lay in the zone between the Baltic and the Carpathian mountains, and extending south-easterly to the Dneiper.

2. *The Saxon or Cimbric Language.* This comprised the dialect spoken by the Cimbri, the Jutes, Saxons, Brueteri, Chausi, Menapi, Batavi, Frisones, and probably the Langobardi. These tribes were on the west of Germany.

3. *The Scandinavian, Norman, or Normano-Gothic*, comprising the idioms formerly spoken by the Jutes, the Goths or Getæ, the Meso-Goths in Mœsia, the ancient Norwegian, Norrena-tunga, Normanic, and Swedish. These tribes were in the north of Germany. This distribution of languages

extends in a broad zone from the Crimea, between the Dnieper and the Carpathian mountains (and this chain continued to its extremity) and the Baltic; thence across the Rhine into north France, and across the German Ocean into England and Scotland; thence into Sweden and Norway, and along the Baltic northwards to Finland, comprising England, Sweden, Norway, Belgium, Holland, Denmark, Prussia, part of Poland, north Austria, south Russia, and the small German States.

The learned Professor Adelung makes three divisions of the German or Teutonic race, as, the Suevic, the Cimbric, and the Scandinavian, placing the Suevic in the East, the Cimbric in the West, and the Scandinavian and Suevic in the North. Dr. Morton says this distribution of races by philology is fully sustained by comparative anatomy.

That the Germans are identical with the Cimbri is susceptible of sufficient proof; that the Cimbri are synonymous with the Cimmerians is asserted by history; and that the Cimmerians and Gomerians are but the same people there is no just reason to question: hence the Germans and Gomerians are but the same primordial heirs of the eldest son of Japheth.

According to Homer, Herodotus, and Strabo, the Kimmeroi* were in Europe and the Crimea at a very early date—not less than a thousand years before the Christian era. Homer describes them at the extremities of the Euxine, covered with mists and clouds. Of his own knowledge, Strabo three times asserts their residence in the same regions. Herodotus repeatedly affirms the same thing.† He says one

* Kimmeroi is the orthography of Homer for Cimmerians. See Ode A, v. 14.

† See Strabo, pp. 12, 38, 222; Herod, pp. 1, 15, etc.

branch left the Crimea (called by their name) and settled immediately south in Asia Minor, while another proceeded towards the German Ocean. That they were an extensive and powerful race no intelligent historian ever doubted, and that they were identical with the Cimbri, or Teutones, we have clear testimony.

This was the opinion of the Greek and Latin writers generally. Strabo quotes Posidonius* to this effect, "*Quam Graeci Cimbros Cimmericorum nomine afficiant.*" Diodorus Siculus expressly asserts that those who were called *Κιμμεροι* received the appellation of *Κιμβρων* in process of time by corruption of language. Plutarch, in Mario, also identifies the Kimbri with the Kimmeroi. He says, "From these regions, when they came into Italy, they began their march, being anciently called *Kimmeroi*, and in process of time *Kimbroi*." Their immense numbers may be inferred from the fact that they lost in Italy two hundred thousand fighting men; though among these must certainly be included Scandinavians, and a few Celts, as well as Cimbri. "The Cimmerians," says Eustathius, "are a people in the west, on the Oceanus: they dwell not far from Hades." Strabo says that in his time they continued on the Baltic, in their former habitation, and had sent a present of one of their sacred caldrons to Augustus.† Pliny mentions inland Cimbri, near the Rhine, and the Cimbri in Jutland, or Denmark, and notices, also, the Cimmerii in Asia, near the Caspian.‡ Tacitus also mentions them, "far and wide about the Elbe, by whose extent (says he) you may measure the power and greatness of this people, and accredit the reported numbers of their army."§ They were existing in the days of Claudian, who

* Lib. vii., p. 293. † Lib. viii., p. 449. ‡ Pliny Nat. Hist., lib. iv. xxvii., xxviii., pp. 6, 14. § Tacitus De Mor. Germ. Cous. Hon. lib. iv.

calls the Northern Ocean by their name, "Cimbrica Thetis." The Welsh are Cymri, and so were the ancient people of Britain; and the Triads of the former assert their origin from the Euxine. The Phœnicians and the Celts may have planted early settlements in England, but the Cymri were the large proprietors from the earliest age of history.

These authorities, brief but sufficient, teach that the Cimbri and Cimmerians were but one affiliation. The Cimbri were also German in type, language, and location, as has already been shown, and being as extensive as their Cimmerian synonym, they are traced with the German type, language, antiquity, and location, from the Euxine to England and Sweden—the three names becoming identical signs for one great primordial nation.

That this race was further identical with one or more of the three nations of Gomer seems imperiously acceptable, for in name, in character, and location, they correspond.

Identification by synonymous names is exceedingly strong proof of identity of persons, places, or things. We believe that Jerusalem and Rome are the identical locations called by these names in antiquity, nor would a contrary assertion be creditable to our intelligence; and so, wherever we find ancient names of races or countries still adhering to them, in Oriental regions, we promptly concede the place or the nation to be coincident with those of the same names recorded in history, unless we have positive proof of the contrary. Some ancient names may have passed to oblivion, others may remain disguised under various orthography and pronunciation, but others have descended to us without transmutation of even a single letter.

Of the names of primordial nations, Josephus says that in his time some had been lost, a few were still preserved, while others existed under euphonic changes among nations

of various tongues. He asserts that the Galatæ or Keltoi, so denominated by the Greeks, were the descendants of Gomer. The Greeks, we have before seen, from limited geographical knowledge, confounded the Galatæ, or Celts, with the Cimmerians; and in rating the Galatæ as the descendants of Gomer, Josephus but asserted that Gomer was the sire of the Cimbri, or Germans. This view is strongly supported by the known use of different letters for the same sounds among the ancients. Owing to this fact, the use of the term Cimmerians, or Kimmerians, for Gomerians, is a very natural one among different nations. We see this very case illustrated in the names Galli, Gæl, Galatæ, and Celtæ, in Latin, for those of Kelt and Keltoi, in Greek; and of Cimmeroi, Cimbri, Cymri, Cumbri, for Kimmroi, Kimbrō, etc. The letters G, K, and C, were, to a certain extent, synonymous in sound among various ancient nations. The Etruscan language wanted some letters, especially the vowel O, while G and C were used by them as identical: their letters were those of the most ancient Greek. Taking these facts into account, the change of G in Gomer to that of K in Kimmer, and C in Cimmer, for the sake of euphony, is not at all marvellous. In a language without vowel-letters, the word Gomer would thus be written, GMR, or KMR, or CMR, as it is GMR in the Hebrew. Indeed, so far as the etymology of this term is involved, we see nothing to militate against the derivation of the word German directly from that of Gomerian. The word German first occurs in those regions along which the Gomerians must have radiated at the great dispersion; and as most other races left traces of their course in existing family names, we surely might expect as much from the Gomerites. Stripped of vowels, the words German and Gomerian become GRMN and GMRN, their exact identity being attained on the transposition of a

single letter, and such close transpositions are exceedingly common in naturalizing words from foreign tongues. Crimea, or CRM, or GRM, is clearly a transposition of letters in the orthography of Cimmeria, or CRM for CMR, or GRM for GMR. Foreigners in pronouncing Cimmeria have given it the sound of Crimea, and in the very same way it seems obvious that the word Gomerian has been transformed into the Germanian of the Greeks and Persians and the Germans of modern times. The orthography of words originally depended upon their sound, and the sound of Greek and German words makes just the difference we observe between Gomerian and Germanian.

We regard this testimony of verbal identity as of great weight, since it is purely incidental, as well as direct: it exhibits a coincidence of great importance where none could have been prepared to order.

Again: the identity of the Gomerians and Germans is observed in the characteristic description Ezekiel gives of Gomer in the latter times of the Christian era. In the invasion of Israel restored, the primordial nations of Mosk, Magog, and Tobol, are described as accompanied by "Gomer and all his bands, the house of Togarmah, son of Gomer, and all his bands." Here a nation of numerous tribes, or of many separate and minor states or principalities, is ascribed characteristic of Gomer's nationality. Of the whole German race this is peculiarly descriptive, and is applicable to no other. From remote antiquity to modern times, the German race has been the steadfast opponent of consolidated government. From the Aral to the Atlantic, it has been divided into bands and confederacies without number. Its confederacies have been mere temporary leagues: its tribes have always fought for separate independence, and to the present day have resisted successfully the centralizing pro-

jects of all ambitious monarchs. Nearly forty petty States dot the map of modern Germany, whose only bond of unity is that of blood and common customs. Prussia itself is a kingdom of scattered and disparted fragments, bidding fair to dissolve at the first touch of encroaching tyranny. The Belgæ with their numerous clans, the Suevi with their hundred cantons, and the German federation now existent, alike disclose the fact that the original German race is now, and ever has been, a primordial nation, most emphatically described as a nation of "bands." Its characteristic, in this particular, has no parallel. It is a *united* people, whose families are alike independent and numerous: it, therefore, alone, coinciding with the Gomer of Ezekiel, must be regarded as the nation he describes.

If now we take into consideration that Gomer was one of the great primordial nations, and that as the oldest son of Japheth he had a birthright portion of the inheritance, and remember, also, that the Bible asserts the mighty existence of his nationality in modern times, we shall be prepared to admit that he is coincident with the German race. The names are alike; the characteristics are alike; their magnitude and antiquity are coincident; and history asserting the Cimmerian or German descent from Gomer, it seems rationally impossible to believe otherwise.

But now the inquiry arises, from which of the sons of Gomer were the Germans proper descended? To this we can give no certain reply. The names of Askenaz and Togarmah, sons of Gomer, long lingered in Asia, but that of Riphath, as that of *Rodan*, son of Javan, seems to have been displaced by that of his sire. The two races of Rodan and Elis seem to have been blended to a certain extent, and we may reasonably suppose the same of the two families of Riphath and Askenaz. The name of Togarmah is apparent in

Asia, while that of Askenaz sparkles still in the appellation of the Euxine, but we look for Riphath in vain as a national designation. It, however, seems to have existed as the appellative of a country in Europe to very late ages. Ptolemy says the name was known on the river Don as late as the period in which he lived, and asserts that the mountains at its source were called Riphean. But no mountains are there: hence, while the location was a geographical blunder, we yet receive information of the existence of the name, connected with some European chain of highlands. The ignorance of European geography on the part of Ptolemy may have led him to mistake both the river and the mountains. As the Gomerians were in Germany, and as the Riphath nation was Gomerian and in Europe, it is presumable that the Riphean name belongs appropriately to German mountains, such as the Carpathians, which he calls *Alpes Bastarnicæ*. The word Riphath is in Hebrew simply RPTH; and, applied to mountains, would be RPTHIAN, or adding a prefix, as was common with the ancients, it would easily become C-RPTHN, or Carpathian, the name of the chain along the south of Germany. The Ripheans were evidently the farthest west of the Gomerian family, and the Togarmites farthest east, and the Ascanians between them, so that the assignation of the name Riphean to the Carpathian, rather than the Ural chain, is reasonable. The Ural chain is much too far eastward to coincide with Ptolemy's knowledge and with the probabilities of the case. Herodotus was well acquainted with that region, though not with Germany, and had Riphath's name been known on the Don, he was too close a reporter not to have mentioned it. As, then, Riphath was a great nation, and as his nation is to be found in the Gomerian climate, and as he is found neither in Asia nor East Europe, he must coincide with the ancient

Cimbri, Cimmerians, Teutones, Suevi, or Germans of modern times.

Paragraph II.

SCYTHIANS OR ASCANIANS.

Type.—Tall stature, red hair, very fair skin, and blue eyes.

The word Scythian was descriptive of Asiatic nomades by the Romans, but by the Greeks was restricted to the people dwelling around the Euxine, from the Danube to the Don : this distinction must be kept in view. "By some writers they have been considered as identical with the Gomerians."

—*Class. Dict.*

Their name, derived from the Teutonic tongue, or from the Turkish, evinces their German affiliation. The Teutonic word *Scheten*, or *Skeuten*, or the Gothic *Skiutu*, signifying "to shoot," is the original of Scyth, or $\Sigma\kappa\upsilon\theta$ in the Greek. The Turks, according to Von Hammer, are the same with the Turanians and with the *Ssakalib* of the Schanameh ; and this name *Ssakalib*, from *Scoklob*, coincides with the word *Skolotai* used by Herodotus for the Scythians. As the Sacæ, Scythæ, and Turks, (some of them,) are all of the same race, both of these derivations are legitimate appellatives of the same people.

Herodotus relates that at least a portion of the Scythians were driven from the Caspian into Europe by the Massagetæ, and he divides all of them into three classes—the *royal*, the *nomadic*, and the *agricultural*. He regarded the Scythians as comparatively a modern nation, whose origin antedated his account about a thousand years. That they were distinguishable as a race from the Massagetæ on the east, and the Cimmerians on the west, is patent from the particularity of his descriptions. He, however, calls other people Scythians

though not of their race, because they lived in Scythic territory; as, for instance, the Callipidæ are named Greek Scythians, and the Alazones or Asians.

He says they differed, also, in language from the surrounding nations, as from the Sauromatæ or Sarmatians, the Issidones and Arimaspoi, the Agathyrses, the Budini, etc.

The language of the Scythians seems to have been Teutonic, but what were its general peculiarities beyond its supposed Indo-Germanic affiliations seems difficult, at this late day, to discover. Being pressed from the Caspian on the east by the Alans, they dispossessed the Cimmerians of the Crimea about 624 B. C., and about the year 500 B. C. were urged to the west of the Volga into southern Russia.

About the year 588 B. C., the Scythians were overcome by Cyaxares, uncle of Cyrus; and about 538 B. C., Cyrus called together the kingdoms of Ararat, Minni, and *Askenaz* to the attack on Babylon. The location of a part of *Askenaz* was then certainly on the Euxine, in the Scythic territory, and the identity of the Ascanites with the Scythians, from this and other concomitant circumstances, seems justly inferable. If now we remember that the German stock extended from the Altay to the Atlantic, and that the Cimmerians, or Germans proper, were west of the Vistula, and that the Alans, or Massagetæ, had, after the days of Cyrus, pressed the Scythians west of the Volga, and as they were subsequently pressed farther westward by the Huns and Mongols, we may suppose, with full propriety, that the Ascanians are at present to be found between the Euxine and the Vistula, north of the Danube. The Slavonians, descending from the north in the regions of south-west Russia, would seem to fill the place of *Askenaz* with accuracy, but as they are of a different stock from the Germans both in type and language, their presence in German territories is

owing to a southern expansion of the Russian element, below its natural climatic zone.

They were likely the agricultural Scythians along the Dnieper described by Herodotus, "for wherever any of the Slavic families are met with in history, they invariably appear as fixed and settled agriculturists."* The German race lay south of the main body of the Slavi, whose early and expansive home was Poland and Russia.

Paragraph III.

TOGARMITES, ALANS, TAHTARS, TURKS, OR MASSAGETÆ.

Type.—Stature, tall; complexion, very fair; eyes, blue; hair, red or yellow.

This branch of the German race extended through the eastern portion of its great climatic zone, stretching from the Euxine to the Altay. In the days of Cyrus, they were termed Massagetæ, but in later ages, the Alans. Our first information of them is through Herodotus, who locates them east, north, and west of the Caspian, and especially around Lake Aral.

The Alans, or Massagetæ, are spoken of by the Chinese, who made their acquaintance about 120 B. C. "Their country was about three hundred miles north-west of Sogdiana, near a great marsh without banks: they numbered a hundred thousand archers."

In the early part of the third century A. D., they bordered on the east of the Roman empire, and the Chinese called them *A-lan*: in the sixth century, they called them *Sout*: after the seventh century, they cease to mention them.

* Gurowski.

In the days of Augustus, they are said to have occupied the country between the Azof and Euxine, and between the Don and Dnieper; while an eastern branch, exceedingly powerful, remained beyond the Volga and the north Caspian. Ammianus Marcellinus observes that beyond the Sauramataë, eastward of the Don, were the Alains, who spread even to the Ganges; that their soldiers were almost all tall and handsome; their hair yellow, their eyes having terror mingled with sweetness.

In the third century B. C., the *Oosun*, a people with fair complexion, blue eyes, and yellow hair, dwelt eastward on the confines of China; and even now among the Mantchoos are frequently seen individuals of the same distinctive type. They differed so much from the Mongolian Tartars that the Chinese writers, in describing their blue eyes and red beards, say "they resemble a large species of ape, from which they descend." They lived near Lake Balch; and, in the fourth century A. D., were driven by the Chinese to the west and north-west, or into the country of the Alans.

Cashgar, near the Altay, was also inhabited by this same blue-eyed, fair-skinned, yellow-haired people, who became tributary to China.

The *Ting-ling*, or "*the Ancients*," touched the limits of Lake Baikal, and skirted the Altay south of the Angora river. The *Kian-Kuen*, or Kirghis, resided in the very same region, and were of tall stature, red hair, fair skin, and green eyes. From their location and type, they seem the same people, while their name of "Ancients" denotes their aboriginal possession of the upper regions of the Yenisei. These people were called in later ages the *Hakas*, or *rosy* or *red-faced*. Their empire was rated as of vast dimensions by the Chinese government, and doubtless extended over the same race from the Obi to Baikal. The easterly extension

of this blue-eyed, red-haired, rosy-cheeked race is but the expansion of the restless and roving race of Alans, or, as the Romans called them, Asiatic Scythians.

In the second century, the Alans between the Don and Dnieper attacked the Romans on the Danube; and in the third century, the Goths allied themselves with the Alans, both being of the same stock; and after the fall of the Gothic empire, a part of the Alans followed the Vandals into Spain and Africa. The larger part of these western Alans, however, had their habitation between the Azof and Caspian, and, indeed, as far as the Bosphorus, and commenced invading the north of Persia. Under Vespasian, they entered Media, from Hyrcania, by the Caspian gates; under Tiberius, they dwelt around the eastern Caucasus; under Adrian, they ravaged the Roman provinces. The Ossetes of Caucasus, in the tenth century A. D., were the same people, and Arabian writers term the Caucasian pass of Dairan "the Alan Gate." About 495 A. D., the Alans on the Euxine were conquered by the Huns, and both united subdued the Goths, and then all united rolled their stormy clouds over the empire of the Roman eagles.

From these historic facts, it is obvious that the Alans were a very widely spread people, but their main body occupied the regions close along the north sides of the Euxine, the Caucasus mountains, the north Caspian, the north Aral, and on to Soongaria, or the Altay range. This zone was their great and permanent axis, from which, in the revolution of ages, as by centrifugal force, various nomadic armies were thrown southward into India, China, Media, Persia, Asia-Minor, and European Rome. Beyond this race in Asia, on the north was that of the Toboli in Asia, and the Muscovites in Europe: in the east was the *Hioong-noo*. This branch was known to Chinese history about 1200 B. C. It

came from the north-west into Chinese territory, and after a continuance of more than a thousand years, it was driven into Independent Tartary, or north of the Altay. Here it was merged into the general body of the race to which it typically belonged, for it was fair-skinned, blue-eyed, red-haired, and of tall stature, with European features. From a single remnant of this branch, fable asserts a hybrid-lupine origin to the Turks, placing their early residence close to the Altay or Gold Mountains, and especially at the foot of one which had the form of a helmet. This piece of armor in their language was called *thoukhiu*, and this name, pronounced Toork, has been borne by the race ever since. This derivation, however, is unreasonable as well as fabulous. In typical character, the Turks are like the Massagetæ, or Alans, generally, and this race, like all others, was divided into various branches, which often politically separated for awhile, yet, in process of time, were transformed into new organizations out of the same general stock. The Turks entered Asia-Minor from the eastern portion of the Alan country, and are of the same original paternity, according to natural type; and the name they bore being Turk, rather than Getæ, only designates them as one of the dominant tribes of Alans, like that of Saxones, or Suevi, among the Germans in the west. The appellative Turk, or Turcoman, is not only tribal but political, and consequently naturally appertains not only to them as the descriptive title of a race of distinct people, but equally describes other tribes who, as inferiors, either united with them by conquest or by friendly alliance, and so received their name. With us, the inhabitants of modern Turkey are called Turks, though Armenians, Greeks, Druses, and Arabs, form more than half the population of Asiatic Turkey; and in former times the same change of an original and distinctive tribal name was gradu-

ally merged into a political cognomen for various subject nations of different races. Keeping this difference in the meaning of the word Turk in view, we may perspicuously learn who they were originally. In Europe and Asia, the Turks are of two kinds, the Osmanlis and the Toorkees. The Toorkees are short and stout in stature, have black eyes and hair, and hardly fair complexion; while the Osmanlis, like the Alans, possess a lofty stature, fair complexion, rosy cheeks, and European features. Circassian amalgamation may account in part for this difference, but it does not for the appearance of the Osmanlis, who first invaded Persia and the Eastern empire. The Turcomans along the whole east coast of the Caspian conform in type exactly with those in Turkey: they are of small size, square limbs, dark eyes and hair, and of swarthy complexion. The inference to be drawn from these facts is that the Turkish conquerors of south-western Asia were composed of decidedly different stocks of men called by a common name.

The original name of Toork, or *Thoukhiu*, we find of great antiquity on the borders of China, a country where names and customs seldom or never change. It is agreed to by all parties as signifying *a wolf* or wolves, and clearly points to something of a lupine character associated with its origin. In this fact we recognize a most remarkable coincidence between the names TRK or THKH, and TGRM or Togarmah, the son of Gomer, the sire of the German stock; for as the word Turk signifies wolf, so does Togarmah. In the Hebrew word TGRME, the T, or tau, is simply an appellative prefix, and the E, or he, a suffix: separating these, we have the *triliteral* word GRM or KRM, signifying wolf or wolves, as in Zeph. iii. 3.

Indeed, the word Turcoman is but a euphonic modification of Togarmean; for, stripping it of vowels, it becomes either

TRKMN, or, as G, C, and K were anciently synonymous, it becomes TGRMN, or TGRM, as in the Mosaic text.

That Togarmah is to be thus understood for the Turks is confirmed by Ezekiel. He gives two descriptive characteristics which meet in the Turks alone. He describes the Togarmians as great raisers of horses, horsemen, and mules. This is the especial characteristic of the tribes living from the Euxine to the Aral, and throughout Independent Tartary. Even the Turcomans, a roving tribe of the same stock in Asia-Minor, can at any time muster thirty thousand mounted horsemen; and it was the boast of this same race, in Turkistan, that they were able to muster horsemen by the million. This national characteristic is observable among the Cossacks on the north sides of the Euxine and Caucasus mountains.

“The country of the Don Cossacks,” says Murray, “is the chief settlement of that remarkable people who have nothing *Russian in their origin or nature*. They are well known in Europe as the most harassing light troops that ever exercised a predatory warfare in the train of an army. At home, they have excited the admiration of travellers by the virtues and arts of peace. They are handsome, and taller than the Russians, whom they surpass in honesty and dignity. Polished in their manners, instructed in their minds, they are hospitable, generous, disinterested, humane, and tender to the poor. The Tartars occupy the Crimea.”

Again: Ezekiel designates them as a race of “bands on the north sides;” and as Germany has been a nation of civilized bands, confederated without consolidation, such also has been the natural characteristic of the Turkish race: their whole history, from the days of Cyrus down to the roving hordes that conquered India under Tamerlane, Persia under Togrul, and the West under Othman, has been a narrative

of predatory warfare under adventurous tribes of a restless race seeking plunder and glory in foreign lands. The whole Gomerian stock has been as subdivided as it is restless. It was never consolidated into empire under monarchy for any protracted period, and its locomotive nature develops itself in all the enterprising and roving restlessness of the American people.

In the days of Ezekiel, Togarmah was known as a people on the confines of Asia, and from this fact his habitation could not be in the western portion of Gomer's national patrimony: it must have been in its eastern limits.

Finally, the location of the Togarmians by Ezekiel is perfectly descriptive of the chief habitation of the blue-eyed, fair-haired Tartar race. He places them along the *prolonged sides of the north*, and the Turkish race is on the prolonged north sides of the Euxine and the Azof: it spreads along the prolonged sides of the Caucasus from the Euxine to the Caspian; along the protracted north of the Caspian and the Aral, and along the prolonged sides of the eastern mountains, shading off its eastward line into the very waters of the Pacific. Taking now, in one view, the unity of type the Turkish or Alan race preserves within itself, its conformity to the characteristic descriptions of its tribal subdivisions, its proclivity for cavalry, its northern location, and the coincidence of its name with that of Tgar-me, etymologically and descriptively, and the identity of Togarmah and the Alans seems established. If in addition we retrace their German affiliation of type and tongue, climatic zone, tribal comminution, and restless temper, the coincidence between the Turks, Gomerites, and Togarmians, becomes still more distinct and wonderful. Again, remembering that as a primordial nation Togarmah must be still in majestic existence, and cannot be found in any other realm than that of the East

and of the Turks, we are coerced to conclude that the Osmanli Turks, White Tartars, Alans, Massagetæ, and Togarmæans are but one and the same veritable people, descended from one of the three sons of Gomer, or from Togarmah.

SECTION IV.

SLAVONIANS FROM MAGOGUE.

THE nation of Magog being primordial, must have spread widely from its aboriginal centre since its settlement near four thousand years ago: it is not to be found in a corner, but over a vast area. As a national name, its Mosaic appellation has long since passed from the catalogue of nations. Those races which have left us a literature have left, also, historical names of antecedent nations; but such races are found in the South, so that the name and location of Magog must have been far in the North. Like other primordial nations, it had its own appropriate climatic zone; and as the Javanic, Thracian, and German zones occupy the regions of Europe south of the Baltic and north Euxine, the Magogæ must be in higher latitudes. Being of fair complexion, as were all the Japhethites, it is to be sought north of the great mountain line of Shem and Japheth, either in Europe or North Asia: it cannot be identified in Mongolia. The name Magog is, in its descriptive meaning, suggestive of the nature of his location. MGUG is a compound of M and GUG, the U, or *vau*, being inserted "to denote the action signified by the root as present and continued." GG is a verb signifying to expand as a plain, and M added to denote "the place of action," or the place expanded as a plain.

MGUG thus etymologically describes the country of the Magogic nation as a *plain*. On the Tobol river we find the location of Thobel, and in the Muscovite country of Russia that of Meshech, so that the habitation of Magog is restricted to the country between the Baltic and the Don on the east and west, and the Danube and the Arctic Ocean on the north and south.

Josephus asserts that the Scythians were the descendants of Magog, or of those nations in Europe whom the Greeks comprehended under that name. But the term Scythians, we have before seen, was both a particular and general name, and in the days of Josephus included the Germans and all others north of them, as also several Asiatic tribes; so that the most his information amounts to is, that the Greeks, the Romans, the Celts or Thracians, and Medes, were not Magogæ. With these restrictions and feeble lights, we inquire for a great race north of the Germans in Europe; for, the Mosaic account being true, such a race or primordial nation must exist there.

If we return to the days of Herodotus, we find him asserting that north of the Scythians proper there were two or three totally distinct races. He says the Budini, who lived beyond the Scythians, were a great and populous nation, who painted their bodies of deep blue and red, and that they had a large capital city, and spoke a language different from their neighbors, and were "not at all alike in form and complexion."* He makes also the Melanchlœni and Agathyrsi to be diverse from the Scythians towards the north-west and the Sarmatians on the east. The Agathyrsæ were located in what is now Hungary and Transylvania. The Idan-thyrsi, Thyrsetæ, Thyrsi, etc., seem so called for the god Tyr or

* Herod. iv., p. 109.

Thyraz, and from the name must have had a Thracian origin : indeed, Thor, among the Thracian Goths in Scandinavia, is but another name for Tyr, Tor, or Tiraz. The Budini were a distinct northern people, and the Melanchlœni are identified as the Rhoxolani from whom the Russians are descended. Their primitive residence was between the Don and Dniester, and in this same region were the ancient Slavi or Antes. Appian tells us that the Roxolani were warlike and powerful, and we learn from other writers, of equal weight, "that united with other nations they attacked the Romans, near the confines of the Danube and Carpathian mountains ; that in A. D. 68, they surprised Moesia ; in 166, carried on war against the Marcomanni ; and in 270, were numbered among the enemies over whom Aurelian triumphed. During the first three centuries, they occupied the southern parts of Poland, Red Russia, and Kiova, the very seats possessed by the Russians in the ninth century. Jornandes assigns them the same regions, and the anonymous geographer of Vienna fixes them in Lithuania and the neighboring countries."

The Antes, or Slavi, having united with the Venedi, they moved on towards Germany and the Danube, and became engaged in a war with the Franks on the Rhine. In the reign of Justinian, they crossed the Danube, invaded Dalmatia, and finally settled in surrounding territory, especially in Slavonia. Belonging to them were the Bohemi, Maharenses, Sorabi, Silesii, Poloni, Cassubii, Rugii, etc. From identity of history and locality, the ancient Slavi and Rhossi, or Rhoss-alani, must be esteemed as the very same people under different names. The Slavic population mainly resides in western and south-western Russia, but fragments of it, like scattered boulders from their native stratum, are found in Austria, Germany, and Prussia, from the Danube to the

Waldai hills, and from the Baltic to the Volga. Such are its characteristics, as to settle the fact conclusively that it was *aboriginally located* in its present central abode. Its type, its language, and its fauna, are found extending from the Gulf of Finland to the south extreme of the Ural mountains, and from the south-east angle of the Baltic to the mouth of the Ural river.*

The Slavonic type is a fair skin; fair hair; tall stature; curving nose; very lofty, square and wide forehead; head like a right-angled triangle, exhibiting the largest development of brain.

The Slavonic language is divided into three great branches: the Russo-Illyrian, the Bohemo-Polish, and the Wendo-Lithuanian. It is spoken by the southern Slavi, generally denominated Illyrians, and who reside in Austria and Turkey. The Uskoke, a dialect of it, is spoken by wandering tribes in Servia, Bosnia, Dalmatia, Croatia, Hungary, and Carniola; while the Bulgurian dialect is used in Bulgaria. The Ruski, or Russian, spoken as the Court language throughout the empire, has supplanted the Slavoenski. Its dialects are the Valiki-Ruski of Great Russia, the Malo-Ruski of Little Russia, the Suzdalian, the Olonetzian, and the Rusniac. The Wende is spoken by several Slavonic nations subject to Austria: Bohemians, Poles, Lithuanians, Prussians, Silesians, Carpathians, Lettons, Livonians, etc., use the Slavonic tongue. Its prevalence in Poland, Prussia, Austria, and Russia, mark the centre and radiations of the aboriginal nation with which it originated. It is sometimes

* Keep in mind that the parallels of latitude do not mark climatic zones with accuracy: they are found between curving lines from south-easterly to north-westerly points.

called Sarmatian, and is considered the third great language of Europe. From this fact, we may infer both its excellence and the number of people who speak it.

In respect to race, the population of Russia may be set down at seventy millions: of which the Lithuanians and Letts make two millions; the Russians, forty-nine millions; the Poles, six millions; the Bulgarians and Illyrians, five hundred thousand; and the Germans, Tshuds, Tartars, Mongols, Manshus, Hyperboreans, Caucasians, Greeks, Jews, Gipsies, etc., make twelve millions.

From the facts before us, we have a race distinct from the German, lying north of it, and yet pressing down upon it by the force of natural expansion. It seems, indeed, to divide the eastern section of the Gomerians from the two families in the west; yet the division is only an apparent one. It is a bold, massive, craggy race, coming down from the north like an overpowering glacier, yielding in nothing, and unloosing every thing by a silent and an almost insensible encroachment on ancient races.

When the Norman pirate *Ruric*, in 862, discovered, near the Gulf of Finland, the city of Novgorod, or Newtown, he took possession and founded an empire, which he called *Rossia*, or *Russia*. The derivation of this name is an easy one, and of great interest in deciding the pedigree of the *Slavi*.

In Scripture the names of *Magog*, *Meshech*, and *Tubal*, are mentioned together in such a manner as to declare their joint occupancy of conjoint territories.

“In the north-east angle of Asia Minor were found a people called *Rossi* and *Moschi*, and *Tibareni*, near the *Moschisi* mountains and the river *Rosh*, or *Arasus*. These *Rossi* and *Moschi* dispersed their colonies over the vast regions of *Russia* and *Siberia*.”—*Watson*.

From the coincidence of names, the Roxalani are coincident with these very people. "The *x* was substituted by the Greeks for the *ss*, or *th*, of the barbarians. In the Doric and Eolic dialects, that character was represented by a single *s*: hence, from Rhoxani to Rhossani, or Rossani, Rosi, (the proper orthography requires the *o*, not the *u*, in the first syllable,) the transition is easy and natural. A manuscript of Jordannes, in the Ambrosian Library at Milan, has *Rhosso-mannorum*, instead of *Rhoxo-lannorum*, a reading which confirms the identity of sound between the *x* and *ss*. The addition by that historian of the term *mann* will surprise no one."—*F. Q. Rev.*

"All authorities are decisive as to the derivation of the Russians from the Rhoxalani; but if any doubt remained, it would be removed by the concurrent testimony of the native chronicles, the Polish traditions, the Byzantine historians, and the Icelandic sagas, all of which are unanimous in applying the term *Russian* to the inhabitants of the country formerly possessed by the Roxalani. Hence, as they were the most celebrated of the original tribes, that term, by synecdoche, became generic."—*Id.* Rox-alani is really a compound word for Rhossi and Alans, and denotes a confederacy of Slavi and Togarmians. Rossi is, therefore, the primary root of Rhossia, or Russia.

In Ezekiel, (xxxix.,) we find Ross, Mosk, and Tobol, grouped with Gog, as "Gog, prince of Ross, Mosk, and Tobol;" and again, (xxxviii.,) "Gog, the land of Magog, first of Ross, Mosk, and Tobol." Here the term Gog, which means "a vast plain," is used as a synonym for "the land of Magog," and also for Ross. As Ross, Mosk, and Tobol are the three great nations of Gog's empire, and as Tobol and Mosk are primordial nations, Ross and Magog must be identical. But the acceptance of the identity of this Ross

with the Rhossi of Russia is imperiously demanded, since in the Russian empire we actually find the Rossi, the Muscovites or Mosk, and the Toboli or Tobol, all grouped together side by side, just as Ezekiel describes them. The descriptive character of Gog as a vast plain designates his location graphically, since Russia is altogether a plain, from the Carpathian chain to the Arctic, and from the Western waters to the Ural mountains, and from these to the Pacific. All Russia in Europe, and all Siberia, is the most perfect example of a level country on the globe. Russia has no interior mountains but the Ural, and these are so gently sloping that the traveller glides over them almost without perceiving them.

Ezekiel further locates Gog's country in the far north; as, "Thou shalt come from thy place out of the north sides, thou, and many people with thee." The term north sides literally signifies "main sides or thighs;" that is, the main trunk of the empire was two portions of the great northern plain.

Taking all points together, it seems that the Russians, or Slavonians, are identical with the primordial nation of Magog.

SECTION V.

MUSCOVITES, FROM MESHECH.

IF we draw a right line from the Sea of Azof to the Gulf of Riga, we shall throw the vast proportion of the Slavonic race to the left, and leave equally as wide an area of European Russia to our right. In the Slavonic portion will be found Kiev, an ancient city of great importance, the ab-

original capital of the Slavi on the Dnieper; while in the Muscovite region, to the right, will be found two cities, Novgorod and Moscow, which were of great refinement and splendor nearly a thousand years ago: these cities were on the waters of the Volga. In this northern region, we now find a race called Tsudi, Suomi, or Finns. They are fair-haired, with blue eyes and florid complexion. Their definitive location is around and north of the Gulf of Finland, but they are traceable from Orenburg to Norway, in a climatic zone coinciding in direction with that of all the primordial nations of Europe except the Javanic—a zone which curves to the north-west. They are traceable especially by their language. This is called by philologists the Uralian, from its association with the Ural mountains and valleys. It is divided into four principal dialects—the Finnish proper or *Suomian*, the *Volgaic*, the *Permian*, and the *Hungarian*: it is spoken by several millions of people. It is used along the Gulf of Finland and north Baltic, among the Laplanders along the Arctic Ocean, along the Volga and its tributaries, in the countries immediately west of the Ural mountains, in the provinces of Kasan, Wiatka, and Orenburg, by the Ostiaks on the Obi, and by the Hungarians: along the Volga it has a strong admixture of Turkish. Though spoken over so vast an extent of territory, it is presumable that it was once used far more extensively by an aboriginal race. The Finns possess naturally a remarkable flexibility of voice, giving great facility in acquiring foreign tongues, and equal liability of parting with their own. This will readily account for the remarkable fact that in Russia about 36,000,000 people speak identically the same language, from the highest to the lowest classes, while seven millions more speak a dialect but slightly different.

The Finnish or Muscovite language has thus readily

yielded in the space of a few centuries to the Sarmatian, or Slavonic. The prevalence of Turkish words on the Volga is also readily accounted for by the ease of their translation into the Finnic vocabulary. A few stray hordes of the Togarmites, wandering into Muscovy, as to every other place of access, or the great confederacy of Ross-Alani,* doubtless left the memory of their temporary alliance among a people who almost on the hearing could repeat a foreign language as readily as their own. The Finnic language is manifestly the debris of a very ancient tongue once in general use by a great primordial nation. This nation must have been aboriginal in the north and east of European Russia; and as Russia received the name of Muscovy, from Moscow, in the thirteenth century, we properly call it the Muscovian language, and its people Muscovites. In this century they were overrun by the Mongols, who doubtless left the memory of their existence in various Eastern terms.

A branch of the Finnic race, the Ostiaks, on the east of the Ural chain and along the Obi river, preserve both the national type and language of the ancient Muscovites. They are a blue-eyed, fair-skinned, fair-haired people, speaking a Finnish dialect. Their distance from any foreign influence has naturally preserved their speech in native purity of idiomatic structure, if not of terms. Their name, Ostiak, signifies "strangers," and they are doubtless emigrants pressed out of their natural limits by some foreign invasion, such as that of the Mongols already adverted to.

The language of the Magyars of Hungary, though blended with Slavonic, Greek, and Latin, is too evidently Finnish, or Muscovite, to deny it and its people a national affiliation with a Muscovite ancestry, while their type is that of the

* The Alans were Togarmites, or Osmanli Turks.

Kirgis, or Tobolites, as well as Muscovite. They were doubtless Alans, or Tobolites, who passed up the Volga from Tobolski, and after a long residence were driven downwards by a Western or Northern attack, which carried along many real Finns. Such a supposition seems needful in accounting for their emigration. To emigration, war and famine seem the only great incentives. On the Volga there was a certainty of the former, and a possibility of both.

We now identify the great primordial nation of Muscovites with MSK. The name Moschi, or Moschisi, is a direct derivation from Meshech; for, stripped of its vowels, and made to assume the ancient triliteral form of all words in very ancient languages, it is MSK, as is the Hebrew word for Meshech. These Moschi were anciently known in the very mountain countries whence the nations dispersed from the ark, and their departure to Russian countries is an accredited fact. As, then, we find it in Muscovy, and in the city of Moskwa, we are authorized to receive it as the name of Meshech, still preserved unchanged after the lapse of many ages. The antiquity of Mosk-wa, or Meshech-town, runs so far beyond the records of all history that it readily connects with the days of MSK himself. And as the names of Rome, Jerusalem, Sidon, Tyre, Babylon, Nineveh, and Damascus, have descended unaltered from primordial times, we may safely assume the same of Moscow. From time immemorial it was a *sacred* city with the Muscovites, and though often burned to ashes amid perishing thousands, its temples have risen again from the ruins by the hands of its pious admirers: like Jerusalem, it has often been desolated, and, like it-again, has lifted its gilded domes in the flashing sunbeams of successive resurrections.

As the nation of Meshech was primordial, and, according to Ezekiel, still exists, and as the Muscovites are also a pri-

mordial nation, and as they are alike coincident in name, antiquity, and country, we justly claim their coincidence as sufficient proof of their identity.*

SECTION VI.

TOBOL—SIBERIANS.

BY Ezekiel, the three great primordial nations of Magog, Meshech, and Tobol, are grouped together under the sceptre of Magog or Gog. Wherever, then, the nations of Mosk and Rhos, or Magog, are located, there also that of Tobol must be found in collateral propinquity. We are, therefore, to discover another primordial nation in and around the borders of Russia. The evidence of such a race we find from the Sea of Japan to the Ural mountains, and throughout Hungary and Turkey. Skirting the table-lands of Asia, along the Altay chain, we find, from very great antiquity, a race distinguished from the Mongols, Kalmucks, and other Tartars, by a white skin, brown hair, tall stature, European features, and a commanding air. Some writers call them Turks, others Tartars and Huns; but their name, in Chinese history, is Hioong-noo. In 2200 B. C., they were known to the Chinese as Chanjoung, or "barbarian mountaineers."

* The reader may observe that the name of Finns is often indiscriminately applied to both Finns and Laplanders. Against such a confused typical nomenclature we protest. The Finns proper are a white race, with blue eyes and fair hair, while the Lapps are as much an Indian race as are the Samoiedes and Esquimaux, to whom they belong. They have brown skin, black eyes and hair, are of low stature, and are decidedly Mongolian, or Shemitic, in all their typical features.

Under the first Chinese dynasty, they were called *Hian-yu*; under the third, B. C. 1000, they were named *Hian-yu*; and under the Shin and Han dynasties, *Hioong-noo*, or "the detestable." Philologically, the word *Hun* is a derivative of the former of these terms. About 1200 B. C., the Tungouse race lay to the east of *these Huns*, and the Yue-tehi on the west. The various Chinese walls, united into one, were raised to prevent their inroads. Their history as a powerful people is traced in Chinese annals down to A. D. 90, when the northern portion of them was driven over on to the Irtysh river, in the present country of Tobolski. They settled north of the *Koutche*, under the name of *Yue-pan*, and on both sides of the mountains which bound the steppes of Ischim north-east of the Caspian. The southern nation of this people is lost among the Chinese, though traces of it seem readily found in the east.

The *Oo-sun*, another blonde race, on the edge of the table-lands above the Beloor mountains, it is probable do not belong to that of the Huns, but, from location, seem of Media or Germanic extraction.

The Kalmucks, who reside on the confines of the Altay, south of the Angora and Yiensi rivers, are a nearly white race. Their skin, on exposure, assumes a yellowish brown. They have beautiful black hair and eyes; their eyebrows are black and thin; the angle of the eye is oblique; the nose is flat and broad at the point; cheekbones prominent; the head and face very round: they are Mongols.

North of the Kalmucks and Huns, and south and west of the Angora river, and along the Yiensi, were the *Hakas* or *Kiankuen*, or Kirghis. They were a tall race, with red hair, a white face, and the pupil of the eye green: black hair was considered among them an ill omen: black eyes, with them, indicated the descendants of Li-ling, a Chinese general, who,

B. C. 97, was made king of the Hioong-noo, or Huns. These Kirghis numbered some hundreds of thousands: east of them were several Turkish tribes. They used the Turkish language, and intermarried with the Turks. West of the Irtysh, and extending as far as the Ural river, and even to the Volga, is the race of modern Kirghis. According to all authorities, this people once extended to Upper Yiensi, and are in type like that of the Hakas, or ancient Kirghis. "They were afterwards mingled with the Turks, (Huns,) whose language they adopted. They are a fine race, with Tartar, but not Mongol features: they have flat noses, small eyes, yet not oblique, good complexion, high cheekbones, and a cheerful look. Some of them display the stout form of the Turks; others the tall proportions of their Haka, or Kirghis, ancestry."* In this region, also, a body of fugitive Kalnucks are found wandering with their flocks and herds. South and west of these people, especially in the provinces of Astracan and Orenburg, extending from the Caspian to the Ural chain, are observed the Tartars, or Togarnites, while remains of the Kirghis seem found ascending the Volga.

If, now, we follow the climatic zone of North Asia, we shall find within it the Huns, or Hioong-noo, in the north borders of the Chinese empire; the Tingling, south and west of the Angora; the Kirghis, or Hakas, from the same regions, and the modern Kirghis along the province of Tobolsk and north Toorkistan. Upon comparison of their type, we discover they are alike—tall, fair-skinned and fair-haired, and of like features.

In addition to this, they all speak the Turkish language, and in Siberia form the principal part of the population in

* Hist. Nat., p. 378.

the south-west, and indeed throughout the whole west. A race of people of such vast antiquity, spreading over so vast an extent of country, and yet using the same language, and preserving their early type unimpaired through all comminglings with other nations, must, from the nature of things, be accounted primordial. From this stock of people, together with that of the Kalmucks, evidently sprang one class of the modern Turks and Magyars, as well as a part of the ancient Huns known in Europe.

In the second century A. D., the Kazar or Hunnish empire began its rise, and in 679 it spread from the Euxine to the Finns on the north, and eastward to Lake Aral, being then conterminous with the Chinese and Saracenic empires. Within it were included the Togarmæans or Alans, or Getæ and Massagetæ, and here we may date the proper origin of many Turkish words among the Finns, and of Finnish among the Huns. From this confederation emigrated the Huns under Attila in 376, and the Magyars, in the tenth century, under Arpad.

The Hungarians and the Turks present two distinct types of people, as may be seen by comparison of the following descriptions :

Siberian type, or Hunnish.—Tall stature, light hair, blue eyes, and fair skin.

Kalmuck type.—Round head ; small eyes, oblique to the nose ; skin, brown ; hair, black ; thick neck ; stature, short and stout ; flat and short nose.

Hunnic type in 376.—Big round heads, flat noses, small eyes, and yellowish or brown skin.

*Hunnic type in 376—Attila.**—Long face, European features, tall stature, and evidently fair-haired.

* Attila is generally presented the reader under the type of a

First. *Magyar type*.—"Head, nearly round; forehead, little developed, low, bending; eyes, oblique, so that the external angle is elevated; nose, short and flat; mouth, prominent, and lips thick; neck, very strong, so that the back of the head appears flat, forming almost a straight line with the nape; beard, weak and scattering; stature, small."*

Second. *Magyar type*.—"Stature tall, bearing manly, shape symmetrical, complexion fair, eye dark and piercing, countenance grave and thoughtful, speech slow, impressive, grand."†

Turkish types. 1. *Osmanli type*.—Stature tall, skin fair, hair brown, eyes blue, features elegant, bearing impressive.

2. *Common Turkish type*.—Stature short and stout, head round, skin brown, hair black, eyes brown or black.

From these comparisons, it appears that the Kalmucks formed a part of the invading army of Europe under Attila and Arpad, but as the higher type remains most extensive in Hungary, the prevailing class was that of the fair Huns.

Mongol, or with a goat-face, horns, and beard—a Latin medal thus representing him. Several hordes of Kalmucks in his army seem to have struck terror into the Romans generally; and the vituperative writer, Comnena, seems to have vented his spite on Attila by describing him and his forces as demons in form. The truth is, Attila's kingdom embraced all the fair-haired tribes from Asia, and there were also in his service with them some hordes of Mongols, such as we now find wandering among the plains of Astracan. The Ispahans or chiefs of Attila's army were equal to any in Europe at that time, and his court displayed as much of splendor, polish, and hospitality, as any monarchy of his time.

Attila swayed the country from the borders of China to the Rhine, his capital being Buda. Under his sceptre was aggregated the great portion of the race of Gomer. Being a Hoin, or Hun, he was of the stock found in China by that name.

* Edwards.

† Tefft.

In Turkey we account for the existence of two types historically. The Turks came from beyond the Jaxartes, and were fair-skinned. Previous to their irruption, or in the third century B. C., the Yutechi, a Thibetian tribe, were pushed to the west, across the Jaxartes, where they took possession of the Trans-Oxonian regions, and founded a large empire in Independent Tartary. In the year 400 A. D., a portion of them, called Yeta, had spread to the Altay and Khotan, and had their principal camp south of the Oxus. In the seventh century they became tributary to the Turks, and were confined to Sogdiana. Spread over the south of Independent Tartary in this way, and subject to Turkish rule in subsequent ages, they naturally formed a part of their martial forces at the invasions of the Arabian and Byzantine empires. That these different types of Thibet and Kalmookia should be preserved so long amid the perpetuation of higher types around them, is a remarkable exemplification of the tendency of races to interfuse only with their own primordial stock. These explanations, however, only help the Turks and Magyars into difficulties, as well as out of them. The Mongolians, in both the Hunnic and Turkish armies, were entirely too few to have left the traces we see now so widespread and so enduring.

If, however, we compare the types of the Turks and Magyars with the Kirghis of Tobolski and Turkistan, we shall see an identity remarkably striking, and one confirmed by a unity of language accountable on no other principle than that of common ancestry. The Magyars and Turks have round heads; so have the Kirghis. They have flat noses, and small eyes; and so have the Khirgis. They have high cheek-bones and good complexion; so have the Kirghis. They are of tall stature; and so are the Kirghis. Many of them are of small stature; and so are many of the Kirghis. Taking now their

common language as a part of their type, and their community of origin is very strongly sustained. A part of the Turks we thus derive from the Mongols, a part from the Turcomans, but a larger part from the Kirghis; and a part of the Magyars we derive from the Turcomans, but by far the greater portion from the Kirghis. We derive the Huns, then, principally from the Kirghis or Tobolites on the Tobol river, or from the Obi and Yiensi and their southern tributaries.

Having before us an immense primordial nation, we must admit it to be one of the seven of Japhetic origin, and may possess a name designating its ancestor. Of these seven nations we have already identified *five*, and assigned their appropriate names; and but two remain—Tobol and Medi. The Medes, we know, are to be found in the south of Toorkistan, so that Tobol is the name of the race residing in south-western Siberia and north Turkistan; and here, too, we find the veritable name in the Tobol river—in Tobol-ski, or Tobol city, and in the great province of Tobol-sk. The first we learn of this appellative in modern times is about 1587, when it was applied to a city newly built at the junction of the Obi and Tobol rivers. That it has remained in that changeless region, preserved like the form of a northern mammoth encased in an iceberg, is not to be doubted. It was not a name sought out from Scripture; it was one inwrought into the history of the race, who possessed it as one of dignity, and worthy of a cherished perpetuation. Thus we find the scriptural race of Tobol not only existing, but actually designated by the very name it received at the dispersion of nations.

Rosh, Mosk, and Tobol, as nations from of old, were to be found as collateral empires united into the one land of Magog; and, as prophecy asserted, and history premised, so we find Russia, Muscovy, and Tobolski existing as one confederated empire, and swayed by Gog, "the Kazar of all the Russias."

SECTION VII:

MEDES, OR SOUTH TARTARS, PERSIANS, AND AFGHANS.

As each primordial nation had a definite and appropriately climatic and spacious territory assigned by the Almighty, so had the Medes. Javan had Asia Minor, Elis Greece, Kit-tim Italy, and Tarshish Spain; and Toorkistan north of the Hindoo-Koosh, and south of the natural line drawn from the Caspian to the Beloor mountains by Lake Aral, seems an appropriate habitat for one of the fair-skinned nations of Japheth. In this region, and in that approximate to it on the south, we find such a fair nationality of people, distinguished alike from Scythians, Turks, Moschi, Tsibareni, Celts, Greeks, Persians, and Assyrians. Their country was divided into Parthia, Hyrcania, Sogdiana, and Bactriana, and is known to us under the modern names of Khokan, Khiva, Bokhara, Koondooz, Badakshan, etc. In the army of Xerxes, the Parthians, Chorasmians, Sogdians, Gandarins, Arians, Bactrians, and Medes were alike in their weapons, dress, and mode of warfare, and all were from the same region of country. Bactria, situated near the only pass through the Hindoo-Koosh mountains, was so very ancient as to be called "the Mother of Cities." This whole region has been the seat of vast and successive empires. Here was a part of the empire of Alexander, B. C. 330. It was the nucleus of the Indo-Scythic empire, which stretched from the Caspian to the Ganges, A. D. 232. Here the Yeta empire spread, A. D. 425; and the Turkish, in 565; as, also, that of the Khalifs, in 865; of the Ogres, in 1000; of the Mongols, 1226; of the Zagatai, in 1368; of Tamerlane, in 1404; of the Mawahan-nahar, in 1479; and of Bokhara, in 1725. These people were, and still are, of fair complexion. Tamerlane was "born

of a beautiful mother," about forty miles from Samarcand. "In person he was tall, corpulent, and robust, of an advantageous height, and well made. He had a high forehead, large head, and engaging air; a ruddy, fair complexion, a long beard, broad shoulders, and long legs. His eyes, though not brilliant, were full of fire: with a majestic and terrible air in his wrath, none had a sweeter or more agreeable expression when he was pleased. He was lame in his right hand and foot from wounds. He placed successively twenty-seven crowns on his head, and made thirty-five campaigns."—H. A. N.

East of this country, on the verge of the Beloor table-land, were the Oosun, a fair-skinned people; and on the south and south-west were the Medes of Herodotus, who so differed from the Persians, with whom they became confederated, that Cyrus, a Medo-Persian by birth, was called "a mule," or hybrid. The Afghans are said by Maltebrun to be the descendants of ancient Medes, as well as of Persians. In the east they are of fair complexion, with high features, black hair, and long beards, and strongly contrast with the Hindoos. In India, the presence of a fair-skinned race of great antiquity is still traceable in the Aryas or Arians, once dominant there. The two ancient languages of Sanscrit and Pali, closely allied, are, by oriental philologists, now directly attributed to Arian origin. The Arians, as conquerors, seem to have imposed them upon a subjugated race. Kennedy says, "Although I do not derive all nations of the earth from Shem, Ham, and Japheth, I still think Babylonia (we read Ariana) was the original seat of the Sanscrit language, and of Sanscrit literature."* As Herodotus asserts that the Medes were anciently called Arians, the presence of the fair race in India

* Type. Man., p. 637.

is attributable to them. Dr. Morton says, "The blacks of India were stigmatized as barbarians by their conquerors, the *Ayras*, a fair race, with Sanscrit speech, whose primal seats were in eastern Persia. They now occupy the country between the mountains on the north, the Vindya on the south, and between the Indian Ocean and Bay of Bengal." *Ayra*, *Arian*, and *Iran* are ancient terms for the same people. Persia seemed to have received its name, *Iran*, from the fair races.

On the west of Afghanistan, in the mountainous regions, there are numerous tribes of great personal beauty, blue eyes, fair skin, and, occasionally, light hair. Along the mountains, close on the south-west and west of the Caspian, fair-skinned tribes, like the Medes, have ever been found; and here, too, was the country of the historic Medes.

In the Caucasus mountains now, we find the Circassians and the Georgians; the latter *fair*, the former exceeding fair; the Georgians having dark hair.

The Georgians are on the south side of the mountains, next to Media or Persia. The Ossetes, in these regions, are shown, by Klaproth, to be a colony of the Medes.

We have now, historically and typically, traced a vast race from the Tigris to India, and from Beloochistan to Lake Aral. We next show their common affiliation by ancient language.

All history, tradition, customs, antiquities, and circumstances in India point to the head-waters of the Ganges as the centre of its settlements. Here we find two great cognate languages in use before the Christian era—the Sanscrit and Pali. Their origin, as before observed, is traced to ancient *Aria*, or *Media*; and, indeed, the Sanscrit, or perfect language of fifty-two letters, is found ramifying itself from Bactria through all the regions of Gomer, Tobol, and Magog. Its primitive seat of prevalence is, however, principally among the Medes and Persians.

A more ancient language than this, probably, was the Zend, the ancient language of Bactria, or South Turkistan. In this is written the ancient book of the Magi, the Zend-a-Vesta. "It may be considered the parent of all the Persian idioms, perhaps even of that called, by excellence, the Sanscrit or perfect language. Its alphabet is of forty-two letters. Its letters were cuneiform, and are found among the ruins of Persepolis."—*Maltebrun*. The Median language was the Pelhevic, and is of high antiquity. "It was the written and current language of all the higher classes of the Persian empire, and was spoken in the court of the ancient kings. Into it were translated the books of Zoroaster, written in Zend, and the translations are doubtless as old as the originals. The medals and inscriptions of the Sassanides are in Pelhevic."—*Id.*

The Aramean language, or that of Aram, was spoken by merchants from the Euphrates to Samarcand, but was not the prevailing language of the fair races around. In the days of the Sassanides, in Persia, A. D. 226, the Parsi, or ancient Persian, was the language of the court and public business throughout the empire.

The modern Persian is spoken in Persia, and in India is used by the Mohammedans, and in the Mogul provinces by the Afghans generally, and in various dialects by the Beloochees, Scindians, by the Medes of the Caucasus, and by the Koords along the west of Persia and east of Turkey.

As the Pelhevic tongue was in use along the Tigris and western Persia anciently, and also among the ancient kings and courts of Persia, and as it was, by location, without the natural and more northerly and easterly habitation of the Medes of Herodotus, its use by them must have been that of adoption, or else it was a dialect of their own tongue. The Zend was Bactrian, and from it originated the Sanscrit, with

an increased alphabet of ten more letters, or fifty-two instead of forty-two. The ancient Parsi and modern Persian was also derived from it, and is now the common genus of all the dialects spoken by the white race from the Tigris to the Ganges. A language so ancient and so widely diffused over so great an extent of country, and spoken by so many people, and those mostly fair, indicates it to be the language of a fair race of common ancestry. As then the Arians or Medes carried this language to India, as it prevailed in Bactrian countries down to the Christian era, as well as in Afghanistan and Persia, we may account for its prevalence in Persia by ancient Medic affiliation and conquest. Down to the days of Cyrus, history, tradition, and ancient ruins of cities show that the Medes were the prevailing people above and around Persia, and, as such, they would naturally carry their language with their conquests. This will account for the antiquity of the Pelhevic or "Median tongue on the Tigris," and at the courts of Persia; while by location and structure its close affinity with the Hebrew, Aramean, and Arabic show it to be of Shemitic origin, which cannot be fairly asserted of the Zend or Sanscrit. The historic Medes *proper*, were originally but a small portion of the white race, with black hair, near the Caspian, and their possession of a genuine Euphratean dialect must be owing to subjugation by Assyrian power, especially since this language was that of the ancient Persian kings, when Persia was a province of Assyria. The prevalence in Persia of dialects derived from Sanscrit, may be owing more to the fact of its being the highway of fair-skinned conquerors, than to any thing else. Their present language is a mixture of Pelhevic, Sanscrit, Turkish, Arabic, and Assyrian roots and words. As therefore the prevalence of the Sanscrit or Zend of the white race in Persia, Afghanistan, south Tartary, India, and the Caucasus was

general, and was not so among the brown races, we may take it as the language of a great primordial white nation, like that of the Greco-Latin, Celtic, German, Slavonic, Finnish, and Turkish. Its words are found in all these languages, because it occupied the great central pass of nations to India and the east, through which they have all traded since the first ages after the dispersion. It is Persian, but not *Elamite*; it is geographically Asiatic, but not Shemitic; it belongs to a white race, and not to a brown; and, like all other primordial tongues, it has its climatic and national fauna. Its existence out of its own stratum is like that of the Greek in Egypt, the Latin in Carthage, Spain, and Britain, the Turkish in Hungary, the English in India and Australia, and the Spanish in Mexico and South America. Having then discovered another primordial people of fair type, location, language, and history, we must find its scriptural name as the last of the Japhetic seven described by Moses. This is easily done. History speaks of the Medes as resident around the south and east of the Caspian, in all its past records of Asiatic people; and the Holy Scriptures, whose historic and prophetic delineations are above all other authorities, universally describe the Medes as the MDI, who were a primordial nation at the dispersion. Hence the Sanscrit nation, or the Zend of the Magians, is primordially that of the Medes, descended from Medi, son of Japheth.

CONCLUSION.

WE found the Bible asserting that the race of Japheth was divided in seven great primordial nations, and that these were separated from each other by great natural landmarks, among which are mentioned climate, language, countries, and colors. The exact number reported, we have discovered in vast strata, just as was described. Concealed under different

political limits and foreign geographical names, they are still apparent to a vast survey of mankind, and present a bold, tangible, and massive existence. Javan possesses the Mediterranean peninsulas of Asia Minor, Greece, Italy, and Spain; Thiraz spreads in a zone next above; then comes Gomer with his three nations, occupying the centre from the Altay to the Atlantic; then circling to the north-west again, lie Magog, Meschech, and Tobol; and lastly, Medi fills the space between the Caspian and the Beloor, spreading from his natural home south to the Persians and Hindoos. In these regions they have resided since the dispersion, as aborigines of their respective lands, separated by climate, by language, by type, and by mountains and deserts, rivers and seas. Many adventurers have left their native climates for those of a different temperature; yet have they, after a season, either been absorbed by a major race around them, have perished by the sword or by natural decay, or have become stultified in health, mind, or morals. The Egyptians on the Euxine have long since disappeared; the Celts in Spain and Asia Minor have been lost to independent existence, as also have the Goths and Alans; the Vandals in Africa have perished, like the Scythians in Palestine; the Huns and Slavi in the zone of Thracia exist but in a state of vassalage, and the Magyars struggle in vain for freedom. The Turks, so full of martial splendor in the days of Othman, Solyman, and Selim, are but the stupid debris of hyperborean vigor. A climatic law insensibly, but certain as the lapse of time, has wrought decadence in every colony without its native realm of life. In the United States of America, all the climatic zones of Europe south of Finland seem harmoniously to blend; yet even here the bands of Gomer seek the North; the Ioncs take the South; and Celtic blood, with chestnut hair, tends to the Middle States.

Infidels have labored manfully to prove the existence of great and separate aboriginal races in Europe, hoping thus to overturn the Mosaic Scriptures. With them we have joined hands to prove the existence of such primordial centres of population, and alike our labors establish the very final truth they would oppose—that of the separateness of the Japhetic races in all ages. But beyond the seven nations of Japheth, they vainly seek for evidence of antecedent races. Eagerly seizing on such anomalies as dwarfs and giants, dislocated boulders, and perishing fragments of tribes out of their own fauna, they claim these mere warts and malformations as evidence of still more ancient autochthones in countries held by Japheth's sons. Blending these scrawny data with *fables* of fairies and genii, they claim an argument for anti-biblical chronology. Marking the diversity of races in type, language, and location, they assert the impossibility of a common central origin, not remembering that the Almighty sundered the nations by a great confusion, and set natural marks of separateness between them, till their improved morals would admit of a general interfusion.

Others, tracing the nations to Indo-Seythia, or the Chinese empire, by type and tongues, claim those highlands as the origin of men. Such, however, do not pause to consider that the *Sanscrit* is not the language of Mongolia, nor that the white race has pressed east and south against the brown skins, as well as south and west upon each other. The prevalence of Sanscrit does not necessarily denote an oriental origin; all of it that exists in Latin, Celtic, German, Turkish, and Slavonian tongues has a better explanation, that of a known communication with the east by commerce, and by the emigration of occasional colonies to the west, in the zones of their own type, religion, and language. The Indo-Seythian origin of nations has scarce enough of truth to allow

of a rational conjecture, and none at all when opposed, as it is, by the positive assertion of Divine history. We have examined many a false theory, but in all our researches we have met with none so purely conjectural, and based on so few dignified facts, as that of the diversity of the primal *origin* of the human race. A *general* community of type, a general community of language, a general community of religion, a general community of laws, customs, traditions, and histories, are perfectly consistent with specific diversity among tribes and persons; just as the general uniformity of color, of structure, and shape in the leaves, sprigs, bark, branches, blossoms, and fruits of a tree appertain to all the parts springing from the same germ. Infidelity rejects *primal* unity of origin among nations, because only miracle could have produced it; and yet it would have required *ten thousand* miracles identical in kind to have accomplished what infidelity claims. It requires entirely too much faith in miracle, and on too little evidence—the evidence of mere conjecture—to be readily accepted by even the most superstitious. We prefer believing in *one* miracle, rather than in *many*, in the power of the Almighty once exercised for all time—in a miracle well stated by inspiration and thoroughly authenticated by facts, which, now patent, have been obvious since men were driven asunder by the curse of Omnipotence.

There is nothing, absolutely nothing in the diversity of human races, either in climate, color, speech, or antiquity, which is inconsistent with Scripture; but, on the contrary, there is every thing in them to establish its validity. The very labors of infidelity to upturn the religion of the Bible by undermining its historic truth, have brought to light the very best proofs of its authenticity. “God makes the wrath of man to praise him.” Abolition ethnology has pleaded so strong for human unity, as to deny that God ever put any

landmarks of color or features between the great races; while infidel ethnology, at the other extreme, finding these marks have existed in all ages since man has left the remains of his civilization, has arrived at the full assurance that abolition ethnology, based upon erroneous theology, is in error. Assuming next that such theology and ethnology are scriptural, it again assumes, upon the indubitable evidence of primordial diversity of race, that the Scripture is in error. Were abolition ethnology the true theology of the Bible, then infidelity would be the truth; but as abolitionism is wrong, so is infidelity: they are at opposite extremes: both are radically infidel.

The amalgamations between races which many suppose have changed the whole family of Japheth into an indiscriminate fusion in Europe, is more of a dream than a reality. Investigation proves that the *great masses* of these several races are nearly as pure as at the beginning. Amalgamations of branches of the same subtypical and primordial race have occurred to a limited extent, as those between Greeks and Pelasgians, Greeks and Romans, Spaniards and Greeks, and Goths and Germans; but two things should always be remembered: First, Commingling of races in the same territory has not always resulted in amalgamation, as in the case of the Getae, who left Bastarnae on the Euxine, for Gothland among the Suevi, and who, subsequently returning, removed to Spain. In the course of ages many thousands may have intermarried with other nations; while others, like the Basques in France, the Magyars in Hungary, the Turks in Asia Minor, and the Slavonians in Servia, have resisted, like the Jews, all attempts at amalgamation. Amalgamation is confined mainly to towns and cities, and does not affect the mass, who generally reside in the country. Second: Amalgamation, where the races are unequal, invariably annihilates

the fragmentary race. Three or four generations effect the change, and restore the major type to primordial purity. In view of this, the Jewish law allowed the offspring of Hebrew and Egyptian parents to come into the congregation *after the third generation*, and not before; in that period of transmutation the Hebrew type was naturally regained. In view of this great law of nature, we cannot admit the permanence of hybrids in Europe, to any great or prolonged extent. In the main, the races of Europe are pure, though occasionally shaded along the edges of primordial zones.

It is observable that Moses merely assigns the Japhethites, in a general way, to their aboriginal countries, and states that in these they immediately settled. Yet still we find types of all these races in south-west Asia as late as the days of profane history. We have the Iones, the Thracians, the Germans, the Rhossi, the Moschi, the Tsibareni, and the Medes, all these in the era of Herodotus. We account for these remains of departed races in two ways: First, None of the main bodies of such races were very far removed from the Euxine or Caspian, and both parties must have had some acquaintance with each other's location, from direct knowledge or from tradition, or from that perpetual intercourse kept up between the barbarians, as they were called, and the more civilized settlements. Second, As in all great emigrations there will always be many incapable of travel, by reason of age, infancy, and delicacy, such would naturally remain in the old seats till necessity and ability opened up a convenient occasion for joining the advance-guard of emigrants. In this way the Moschi, the Rhossi, and the Tsibareni of the Caucasus, doubtless delayed several centuries around the Araxes, and then finally removed to join their kindred in Russia. One important fact overwhelming to infidel ethnology is, that its theory admits of no radiation

from original centres by vast increase of population. The history of the Jewish expansion in numbers from seventy to three millions, in four hundred years, the increase of our own population, together with that of many other nations, show not only a vast capacity for increase, but its absolute certainty, where nature has its way. In view of this, the seventy primordial nations must by this time have become numerous enough to fill the world, and in a few centuries after the division of the earth would have been far too great to be contained within the limits of modern Turkey, Persia, and Arabia. This natural increase necessitated the emigration of fragmentary nations to remote regions, while war and collision were powerful incentives to such removal. All things considered, the Mosaic account of the primordial nations of Europe is the most sensible explanation of the present riddle of nations we possess: confirmed by natural types, by language, and by history, we accept it as the truth of God.

CHAPTER XII.

PRIMORDIAL ASIATICS.

SOUTH of the true Japhetic line, Asia is divided into six great habitats, appropriately bounded by nature, for primordial nations. These are, (1,) the great eastern tablelands, bounded from ocean back to ocean by a circling wall of mountains, locally called the Altay, Beloor, Himaleh, and Nan Ling; (2,) the Farther India region, bounded on the north by the Nan Ling, on the west by the Brama-Pootra and Bay of Bengal, and south and east by water; (3,) Hindostan, bounded on the north by the Himaleh and west by the Indus and the Suliman mountains, and south by water; (4,) Persia, bounded north by the Elburz, Parapamisus, and Hindoo-Koosh mountains, the Suliman mountains on the east, on the south by water, and west by the Kurdistan mountains; (5,) that part of Turkey bounded on the north by the Taurus chain, on the east by the Koordistan mountains, on the south by the deserts of Arabia, and on the west by the Mediterranean; (6,) the Arabian Peninsula.

The population of China, of Farther India, of Hindostan, of Persia, and of Turkey-Arabia, is immense, and of very ancient origin in the several regions it occupies.

According to the Mosaic account, all these countries were promptly occupied by their rightful owners immediately after the division of the earth, and long prior to the age of Moses. Detached portions of these nations long lingered in

the regions of modern Turkey, but these can be esteemed only as samples of parent stocks which had emigrated to their Divine allotments immediately after the great assignation of homesteads by the Almighty. In the six natural regions of empire just noticed, we now observe about eight principal types of men: the Mongolian, the Farther Indian, the Hindoo, the Beloochean, the Persian, the Koordish, the Hebrew, and the Arabian. Of these the Hebrew and the Arabian are sub-types of nations, the Hindoos are of Hamitic pedigree, and the remaining five are primordial Shemitic types, descended from Ashur, Elam, Aram, Lud, and Arphaxad.

Of these five types there were two great families, those of Aram and Arphaxad; and as at the great division they were represented by a more numerous population than the types of Lud, Ashur, and Elam, so they doubtless have been proportionally represented in all subsequent ages. The type of Aram was then personated by *four* separate nations, or sub-types of their class: that of Arphaxad by *seventeen* nations, all differing from each other as sub-types, yet all conforming to the type of their immediate parent. The largest branch of the Shemitic race now existing is, we would naturally suppose, that of Arphaxad, and is about twice as numerously represented in population as the other eight types and sub-types; while that of Aram may be as numerous as the types of Ashur, Elam, and Lud. In tracing these five great original nationalities, by type and language, we regret that naturalists have reported the typical characteristics of Asiatics with so little particularity and discrimination. They admit great typical differences among Asiatics, and, in a general and confused manner, have classed them as Caucasians, Mongolians, Malays, Telingans, etc.—appellatives that are geographical and political, rather than dis-

criminatingly tribal. Unmindful of the scriptural account of diversity of types, and astounded at finding the characteristics of men so different, they seem to have paused in their explorations, as if the work of discovering differences among primordial races were presumptuously sacrilegious. From deficiency of accurate statistics, our argument cannot be as satisfactory on the specific location of primordial Shemites as is desirable; yet, difficult as it is to distinguish between Asiatic *types* and *sub-types*, by grouping those of a common anatomical likeness and language, as the representatives of primordial types, we cannot be far in error, and on this basis of classification we proceed.

SECTION I.

MONGOLIANS AND AMERICAN INDIANS, FROM ARPHAXAD.

TYPE.—Stature generally short; complexion brown; skull and face broad; eyes dark, small, and oblique; hair long, straight, and thin, with very little beard.

This type includes about 300,000,000 of people: its habitat is the great table-land of Asia, some of the islands, and both the Americas. There is, however, a marked and peculiar difference between the branches of this type, while in some features they are remarkably similar. For example, the Mongolian proper has oblique eyes, while others assigned to this stock have straight eyes; and yet all have little or no beard. The American Indians have eyes rather straight set, but have little or no beards—not because they destroy it by extraction, as is vulgarly supposed, but because nature never provided it. Slighter differences occur between the Indians themselves; and while the proper Mongolian type is of im-

mense extent, and really includes Indians and Esquimaux, they must be regarded as primordial sub-types of the Mongolian family: indeed, there seem to be as many as *thirteen* different sub-types of this race.

As this race was derived from one of the sons of Shem, it must be ascribed to that one who was the sire of the greatest numbers of primordial sub-types, as it is by far the most numerous branch of the Shemitic race. Arphaxad, being the eldest son and birthright-heir of Shem, and the sire of seventeen nations, is therefore by necessity the sire of the Mongolians, a contrary supposition being absurd. This view is also confirmed by the Mosaic account. In locating the Shemites at the Dispersion, the habitat of Arphaxad is the only one specifically described, and this is placed far east of Western Asia. The Hebrew of Moses' description is singularly significant of this country. Speaking of the thirteen Arphaxad nations, from Joktan, it says: "Their habitation was from *Msa* or *Msi*, or *silk-land*—as thou goest to Sephar—country of precious stones—an *Er*, or an *elevated* land or *table-land* of the *east*." The empire of China being a *silk* land, a land of *precious stones*, a vast *table-land*, and in the *east*, it coincides, in *four* great characteristics, with the original habitation of the thirteen primordial sub-nations of Arphaxad, described by Moses.

SECTION II.

THE PERSIAN TYPE, FROM ELAM.

TYPE.—Form, athletic; complexion, olive-brown; features, well-made; eyes, brown; hair, flowing; beard, abundant.*

* This type is called Syrian, or Assyrian, by antiquarians, but we

Within the Koordistan mountains in the west, the Solimaun range along the Indus, and the Elburz and Hindoo-Koosh line on the north, and the ocean waters on the south, is a natural habitat for a primordial nation. This region is called by geographers Persia and Independent Persia, and is the natural home of the genuine Persians. The Afghans and Beloochees of Independent Persia possess a remote resemblance to the Jewish type, and do not seem to be Persian. "The ancient Persians were strong and athletic, and of good personal appearance. Some of their descendants are now settled on the west coast of Hindostan: these persons are of pure blood, and never intermarry with any other race; but after a residence of eleven hundred years, they are still superior to the modern inhabitants of Persia."—H. A. N. Many foreigners have entered into Persia, mostly of Abrahamic type, yet their numbers, compared with the prevalent Persian stock, have ever been small. The true Persian type seems to comprehend, at this time, about twelve or fifteen millions of people. That they are descended from Elam is plainly stated throughout the Old Testament. The Afghans and Beloochees, from their coincidence with the type of Heber, or Peleg, seem descended from that branch of the Arphaxad family. The Arphaxadites were evidently divided into two great and differing sub-types, those of Peleg and Joktan, sons of Eber; and one of these branches settled China, and the other in the west—the Ishmaelite and Midianite Arabs and the Jews being branches of the Peleg stock.

think it can only be assigned to this name geographically. The Syrians are monumentally carved as a heavier type, and the Assyrians are of Koordish likeness. Politically, the Persian, Syrian, and Assyrian types were intermingled, but not fused.

SECTION III.

THE SYRIAN TYPE, FROM ARAM.

THE type of the ancient Syrians we set down as follows: Stature, short and stout; hair, straight; beard, abundant; complexion light brown; features large; nose, long and curving, and rather pointed toward the tip. We take this from a monumental representation of Syrians.

Historical evidence asserts that the descendants of Aram, consisting of four primordial sub-nations, settled throughout Turkey in Asia and in portions of Judea and Asia Minor. The Scriptures represent their location as far north as Armenia, and in the country of Kir or Araxes. Syrians and Aramites were synonymous terms: Armenia, Mesopotamia, and Syria, were their proper national habitation. As their country was the natural pathway of conquest to the *four* great empires of antiquity, and also that of the Saracens and Turks of mediæval ages, we may suppose they were often under different rulers; but we have no just reason to think that their descendants do not now form the basis of the great mass of the population of these countries, the total destruction of a primordial race being without a known example. Further examination will doubtless fully establish this view.

SECTION IV.

THE ASSYRIAN TYPE, FROM ASSHUR.

TYPE.—Form, stout; head, large; nose, strongly curved; brows, projecting; lips, compressed; chin, strongly curved; face, wide; complexion, brown.

The Koords are a very ancient type: they occupy the ancient country spoken of by Moses as the residence of Asshur, and are by common consent derived from the ancient Assyrian stock; indeed, the resemblance of the Koords to Assyrians as monumentally typed, is very strongly marked. The Assyrians were once a powerful people, and gave name to a vast empire; yet their comparative number was not so great as that of Aram. Their natural limit was the Koordistan mountains on the east, and the Tigris on the west. Their national expansion brought them in contact with their neighbors the Elamites and Aramites, whom they conquered; but the *curse* of God being pronounced upon them, we look for only a small representation of their type in modern times, such as that exhibited by the Koords.

SECTION V.

FARTHER INDIAN TYPE FROM LUD.

TYPE.—Stature low; complexion brown; face broad and flat; mouth large, with thick lips; forehead broad and low; cheek-bones prominent, with long, square, lower jaw, projecting as if swollen.

Under this type we group the Siamese, Burmese, and most races of farther India, embracing about twenty millions of people. They differ positively from the Chinese, Persians, Koords, and Armenians, and seem to pertain naturally to Lud, the fourth son of Shem. Lud is said to have peopled Lydia, in Asia Minor; but that must have occurred, if at all, by a detached colony, since the numbers of Lydia do not comport with those naturally appertaining to a really second-class type, or primordial nation.

SECTION VI.

MALAY TYPE—MIXED.

“COMPLEXION light and deep brown, often approaching to black; hair black, and more or less curled and abundant; head rather narrow; nose full, and broad towards the tip; bones of the face large and prominent.”

This classification is loose and indefinite; indeed, Mr. Lawrence says of it, “Under this variety are included races of men very different in organization and qualities.”

The doubts of such men as Cuvier, as to whether this race was Ethiopian or Mongolian, suggest at once the idea of a mixed people; and their classification by others as Japanese, and of others as a really *mixed* stock, confirms the position that it originated from different primordial types. All who are classed under the name certainly do not belong to a single ancestor; a part are clearly Mongolian, a part are of Hamitic descent, and a part are an amalgamation; yet enough is known of them to perceive that a major portion belongs to one primordial type. Abandoning, therefore, the Malay nomenclature as scientifically improper, we assign a portion of its population to Shem and the other to Ham; the blackish portion belonging to the Cushite stock, the light brown to the Mongolian, or to the farther Indian.

SECTION VII.

ARABIAN TYPE—MIXED.

TYPE.—Complexion light brown and deep brown; hair straight and flowing; beard abundant; nose prominent; lips thin; eyes black or brown.

Dr. Pickering assigns this type a place among the white races; but this seems to be improper as a general proposition, since they are not all of fair complexion or blue-eyed—they do not belong to the blonde race, though they possess some striking resemblance to Spanish tribes. The type seems clearly divisible into distinctly marked sub-types, by complexion, habits, and stature. It is principally observed in Arabia, though fragmentary detachments are observed in North and Middle Africa, in Spain, and in Persia and Beloochistan. These detached masses are accountable, historically, to the conquests of Mohammedanism, which, being Arabic in origin, penetrated to the countries named, carrying the Arabic element along with it. That the Cushites were the primordial occupants of Arabia is historically demonstrable; and that they were generally dispossessed of it by other well-known types, is, also, historically proved; so that the main body of the present *sub*-types of that country belong to a different primordial ancestry. These sub-types were of the Arphaxad family, through Peleg, brother of Joktan. They consisted of the descendants of Terah, (father of Abraham, Nahor, and Haran,) the grandfather of Lot. Lot was the sire of two nations, the Ammonites and the Moabites, who settled north-west Arabia.

Abraham was the sire of four sub-typical nations, each composed of *thirteen* branches: *thirteen* through Hagar; *thirteen* through Keturah; *thirteen* through Sarah by Jacob; and *thirteen* by Esau. The Hebrew twelve was always thirteen, two tribes, or the birthright portion, being esteemed but one: Ephraim and Manasseh were counted for one tribe, that of Joseph. These four sub-nationalities were of diverse type originally, and though their early political nationalities were long ago annihilated, yet their type, like that of the Jews, still abides in their old realm. They possessed Arabia,

and expelled its first possessors; and their posterity, it is said, amounts to about ten millions. Of these the reputed Ishmaelites have preserved the strongest traces of original type and pedigree, as well as of political paternity. Were close investigation pursued in Arabia, we doubt not that *eventually* the types of Esau, Jacob, Ishmael, and Keturah, as well as those of Lot, could still be traced.

SECTION VIII.

JEWISH TYPE FROM ABRAHAM.

TYPE.—Stature medium; complexion fair or light brown; hair dark and flowing; eyes hazel; face and head wide; nose straight or slightly curved; features generally full; eyebrows prominent; forehead broad; axis of the eyes often slightly *a la Chinese*.

This type is scattered over the whole world, and since the exodus from Egypt to the present, seems to have preserved a uniform population of about three millions. Ten tribes of this type were, in the eighth century B. C., transferred to Afghanistan regions, where it is still distinctly observable, as well as in Hindostan. The black Jews of Malabar are either proselytes, or a portion of the Jewish stock, totally debased by amalgamation; they bear no marks of the Jewish type, and are not recognized by Jews as of Abrahamic *consanguinity*. Sarah, the wife of Abraham, from whom the Jews are derived, was exceeding fair, or "*Jape mad*;" and was the half-sister of Abraham. She appears to have been, on her *mother's* side, a descendant, not of the Arphaxad type, but of the Japhetic, as *Jape* signifies. Her nephew Laban, as well as her niece and daughter-in-law Rebekah, were called *Arami*, translated

either Syrians or Armenians. The Armenians, geographically, were either directly descended from Aram, son of Shem, or were primordial Japhethites. They are scripturally asserted to have descended into Chaldea, or surrounding regions, from Kir, a known country of Japhethites. As, then, Sarah was of Japhetic type, and differed in this respect from the Armenians descended from Shem, the presumption that she was of Japhetic ancestry is a justifiable one. On this ground the Jews must be esteemed as primordially a metropolitan nation; and the four nations of Abraham being connected, primordially, with Shemites through Keturah, and with Japhethites by Sarah, and with Hamites by Hagar, and with the Canaanites by Esau, may be regarded as the primordial connecting links between the *three* great races of men. Climatically, ethnographically, and geographically, their location was in the centre of the old continents, as America is central to the lands of the entire globe.

SECTION IX.

ETHIOPIAN TYPE—MIXED.

TYPE.—Form slender; complexion black, and blackish-brown; hair straight or frizzled, not woolly; features rather delicate, or somewhat negroid; eyes black.

This type is twofold: it extended once over the whole area of country from the Ganges along the *sea-coast*, including the Persian Gulf, to the Red Sea, embracing Abyssinia and Nubia in Africa, with a part of Madagascar. This immense zone was called "*Cusha dwcepa, without and within*," by the Hindoos. These types have been almost entirely expelled from Asia, except in Hindostan. There, the dis-

tinctive types of Cush and Mizraim embrace about one-half or two-thirds of the population. That they were descended from Cush and Mezer, we have elsewhere observed, so that further remarks are here unnecessary.

SECTION X.

TYPE OF CANAAN.

It seems to have been overlooked by investigators, that the *Canaanites*, throughout the Mosaic accounts, are, as nationalities, separately distinguished from the eleven nations descended from Canaan. These Canaanites occupied the country of Canaan proper, on the west of Jordan; and only five nations descended from Canaan are recognized in the regions conquered by Joshua. This land of Canaan was, in an early age, occupied in part by Aramites or Syrians; hence, to distinguish the *true* type of Canaan in monumental records is difficult. In the copies from Egyptian art made by Rossellini and others, we observe negroes in Egypt at a very early age. Some of these came from south Africa, as is hieroglyphed; but it seems equally clear that others came from Syria or Palestine. For example, in the bas-reliefs of Rameses III., (twentieth dynasty,) we find a genuine negro tied by the neck to a Syrian, or at least an Asiatic prisoner. This negro has on his head a warlike helmet, and the company he is in shows that both are captives from the same country and government. This negro "is remarkable," says Gliddon, "as the *usual* type of two-thirds of the negroes in Egypt at the present day." As none of the Asiatic Cushites or Mezerites were ever known to be of this type, the only alternative left us is to attribute this negro to Canaan. All

ancient types in the vicinity of Egypt are sculptured on its monuments; and unless the negroes there portrayed are of the stock of Canaan, we must conclude that the Canaanites were unknown, which would be an absurdity. Again: in other examples we find the Canaanites expressly named, as well as typed, in the conquests of Rameses II. The captives have thick lips, flat noses, and receding features; but their heads are closely covered, preventing observation as to their hair. We judge this to be short and crisp, or it would have been displayed like that of the other captives, as flowing. The impossibility of assigning the negroes to any other Hamitic type than that of Canaan, compels, we think, their reference to him personally, or to that of his eleven nations.

REMARKS.

The type of Arphaxad we naturally suppose was of two distinct kinds, since he was the birthright heir, and held a double portion in the Shemitic inheritance. His location would, also, be double, or parted into east and west. Historically, we find his race divided into two great branches, those of Joktan and Peleg: one of these dwelt in the eastern table-lands, and the other, developed in the Abrahamic family, filled the west. Typically, the eastern Arphaxadites are Mongolian, the western are Hebraic.

From the Scriptures we learn that the Canaanites and Cushites seized upon Asiatic countries not Divinely allotted to them, as those on the Euphrates and the Mediterranean; while their final expulsion from nearly all Asiatic lands, providentially reveals that they rebelliously occupied Asia, having no Divine right there. From this disobedience, and from their consequent subjugation and captivity, we may date, scripturally as well as historically, the initiation of Hamitic slavery, it being first imposed on Hamitic captives taken in war, rather than death.

CHAPTER XIII.

PRIMORDIAL AFRICANS, ETC.

TYPE.—Stature short and stout; complexion black and blackish-brown; hair black and straight; eyes black.

The great primordial nations of Ham were first four—those of Mezer, Cush, Phut, and Canaan. Of these the nation of Canaan was much the largest, consisting of twelve nations; that of Mezer was composed of seven nations; Cush of six; while Phut made only a single nation. *Five* of the nations descended from Canaan were destroyed, enslaved, or expelled from Judea by Joshua, and six have left no *written* history; but these six *still leave Canaan about as numerous a house as that of Cush or Mizraim*. As the thirteen nations of Joktan filled China, the four of Javan the Mediterranean, and the three of Gomer both Europe and America, we may look for collateral equality in numbers among the twenty nations of Hamites. As we have six nations of the types of Cush, six of Canaan, and seven of Mezer, we must look for about equal posterity to each nation.

Turning to Africa, we find, according to ethnologists, four great types, the Moorish, the Egyptian, the Berber or Abyssinian, and the negro. Of these the Mauric type seems descended from Phut, the Egyptian from Mezer, the Abyssinian from Cush, and the negro from Canaan.

SECTION I.

MOORISH TYPE FROM PHUT.

TYPE.—Stature medium and stout; complexion blackish-brown; hair black and straight; eyes black; features rather heavy.

The type of Phut is in the zone along the Mediterranean; that of Mezer through middle and upper Egypt and the desert of Sahara; that of Cush from Abyssinia and Nubia, north-westwards to the Atlantic, its climatic zone including central and northwest Africa, south Arabia, south Hindostan, and Madagascar, etc. That Phut, fourth son of Ham, settled north Africa, between Mezer and the sea, is a fact so well established, and so universally admitted by both infidel* and Christian ethnologists, as to demand no further notice. As a primordial nation, located within a tropical land, like Mezer and Jacob, his population must have swelled to millions, and radiated far to the west, in the earliest ages. This vast augmentation is implied in the late ages of the prophets by their frequent appeals to Put as an existing nation of great power.† Such a nation was in ancient times found in Mauritania, and along the coast from Carthage to the Delta of the Nile. As distinct from Egypt, the Greeks called north Africa by the name of Lybia. It was inhabited by “four distinct races, and no more, so far as is known; two of these are indigenous, and two not. The Lybians and Ethiopians are indigenous, the one inhabiting the northern, and the other the southern parts of Lybia; but the Phœnicians and Greeks are foreigners.”‡

Mauritania was the country of a tribe of Phutites, who

* Types Man., 495. † Ezek. xxix. Jer. xlv. ‡ Her. iv. 197.

were called Mauri. They differed from the Egyptians and Ethiops or Berbers in type and language, and were the progenitors of the Moors of Morocco, and of Barbary generally. From a medal impressed with the face of Juba of Numidia, before the Christian era, we perceive a type of features distinct from Grecian, Carthaginian, and Egyptian, and coincident with a prevailing type in north Africa; it is not negroid, though essentially African.

From a comparison of the language of the Moors with that of the Arabs and Berbers, it is found to be *sui-generis* in words and structure. North Africa has been so often colonized and invaded by foreigners, such as Phœnicians, Greeks, Romans, Saracens, Vandals, etc., as to impress it with a Japhetic stain, yet the Moors still preserve their distinctive features as a race. Their complexion is nearly black, their hair straight, with full beard, and of middling stature: they may be termed "Black-a-Moors," or "black almost," being very dusky.

In their country the Arabs are an exotic or Saracenic stock, and the Berbers are, by language, traced to Nubia; so that the Moors are alone the primordial nation of north Africa, and coincide with the primordial race of Phut, son of "the swarthy Ham." Their number amounts to several millions.

SECTION II.

EGYPTIAN TYPE FROM MEZER.

TYPE.—Stature medium; complexion blackish-brown or black; hair straight; features not coarse; eyes black.

In Egypt we find a population of 3,000,000, of whom

160,000 are Copts, 150,000 Bedouin Arabs, 25,000 Arabian Greeks, 20,000 Jews, 10,000 Armenians, 20,000 Turks and Albanians; and of Franks, Mamelukes, Ethiops, and Syrians, 115,000, and of Fellahs about 2,500,000.

Of these all are foreigners in type, except the Copts and Fellahs. The Copts, owing to their dissolute habits, are a mixed race, and belong to the towns, while the Fellahs are the great representatives of a primordial and aboriginal ancestry on the Nile. These points are conceded by all late ethnologists. Morton says of the Copts, "Almost every investigation into the lineage of these people, results in considering them a mixed progeny of ancient Egyptians, Bera-bera, negroes, Arabs, and Europeans; and these characteristics are so variously blended as to make them one of the most motley and paradoxical communities in the world. Negro traits are visible in a large proportion of this people."

"The Fellahs," he observes, "now constitute 2,500,000 of the Egyptian population; and that they are the lineal descendants of the ancient *rural* Egyptians, is proved by the form of the skull, the mental and moral character of the people, etc. The skull is strikingly like that of the ancient Egyptians. It is long, narrow, somewhat flattened on the sides, and very prominent in the occiput. The coronal region is low, the forehead moderately receding, the nasal bones long and nearly straight, the cheek-bones small, the maxillary region slightly prognathous, and the whole cranial structure thin and delicate.

"The Fellahs do not appear to be the only descendants of the monumental Egyptians; for they exist also in Nubia, and westward, in isolated communities, in the heart of Africa. Of such origin I regard the Red Bakkari, the proper Lybians, the Tauriks, Kabyles, and Sirvas. There are other reasons for supposing the Lybian and Nilotic races had a cog-

nate source, though their social and political separation may date with the earliest epochs of time."

If now we inquire into the complexion of the ancient geographical Egyptians, we find it of three kinds—the fair, the brown, and the black; of which the blackish-brown of the Fellahs, or present Egyptians, was evidently the most prevalent. "Queen Nitocris, of the sixth dynasty, was of florid complexion and flaxen hair."* The Hyksos who invaded Egypt in the seventeenth dynasty were from the north, and are believed to have been Scythians; of course they were a blonde or Japhetic race. The white race was a foreign type, and not aboriginal to Egypt. The Assyrians seem very anciently to have invaded and ruled the country. Isaiah (lii.) says that Israel "went down to Egypt, (Jegur Shem v-Ashur b-apes osheku,) to sojourn with Shem, and Ashur oppressed him in the extreme." From this we may learn, that the government of Egypt, which was once in the hands of Joseph and Pharaoh, passed into those of the Assyrians after the days of Joseph, and that the oppression of Israel was imposed by Shemitic rule, and not by Hamitic. As the Assyrians were a brown race, this passage of Isaiah partially accounts for the presence of a portion of the brown types in Egypt among the ruling classes. Ammianus Marcellinus describes them as both of a brown and black complexion. He says, "*Homines Egyptii plerique subfusculi sunt et atrati:*" the Egyptians are generally either *brownish* or *black*. Of the brown he says, "*Erubescit apud eos si quis non inficiando tributa, plurimas in corpore vibisceos ostendat*"—the brown flush and show color.

Herodotus asserts that an Egyptian colony at Colchis was of "black complexion and woolly hair;" and that many

* Hist. A. N., 592.

others elsewhere were of the same type.* Again, he says: "The women, I conjecture, were called doves; . . . but in saying the dove was *black*, they show the woman was an Egyptian."

Eschylus asserts that a ship's crew, seen at a distance, was known to be Egyptian by its being of black complexion.†

Lucian describes an Egyptian sailor as black, with pouting lips, and woolly hair brushed up behind.

On the Egyptian monuments, a large proportion of the figures have straight and flowing hair; while that of others is represented as being crisp, and often woolly; and on the heads of embalmed mummies, two or three thousand years old, we now see that the hair of some is soft, fine, and straight, and that of others woolly. Nubia and Abyssinia, both immediately south of Egypt, were filled with a people of crisp, not woolly hair, and of a deep brown or blackish-brown complexion; while the country south and west was occupied by a woolly-haired race. As these regions had constant communication with Egypt, and as likewise the sceptres of Egypt and Ethiopia often alternated, Egypt might thus have the two typical populations described by Marcellinus. That Egypt had two such types, one of deep mahogany, like the present Egyptians, and the other black, cannot be questioned: the mahogany prevailed farthest south, and the black farthest north; the former type was Cushite, and the latter that of Mizraim. The Egypt of our Old Testament translation is in the Hebrew called Mizraim; while Ethiopia is called KUS, or Kushim. Their types were tribally distinct, though often politically included in one country; geographically they received the name of Egyptians or Ethiopians, as they were under one sceptre or the

* Herod. ii., 104, 57.

† Supplius, v. 722.

other. The Egyptian, or straight-haired type of blacks, is now found west of Egypt, over a large region; and our conclusion is, then, that this wide nation of one type is, according to Scripture, no other than that of a part of the seven sub-nations of Mezer.

But a part of this type is found in India: history, tradition, archæology, and ethnology all coinciding in this conclusion. India was evidently CAPHTOR. Syncellus says: "*Æthiopes*, ab Indo fluvio profecti, supra *Ægyptum* sedem Sibi eligerunt:" "Indians went from the Indus and settled in Upper Egypt." Morton says: "I observe, among Egyptian crania, some which differ in nothing from the Hindoo type, either in respect to size or configuration." And again: "I observe the Hindoo style of features in several royal effigies." He further observed many heads of Hindoo type which are also essentially Egyptian. That the two people are of the same national type there can be no doubt: their differences are those naturally obtaining between sub-types of the same parent stock. The Egyptian type of Mezer was of slender form; fine and gently curving features; black and straight hair; almond-shaped eyes; and a blackish-brown skin, like that of the Hindoos. The existence of blue eyes, fair hair, or brown skin with dark hair, is, in Egypt, owing to the presence of foreigners. The ancient population of Egypt has varied but little; it has always ranged between three and seven millions, according to its political extent of territory.

SECTION III.

THE ETHIOPIAN TYPE, FROM CUSH.

TYPE.—Stature medium; complexion blackish-brown; features somewhat regular; lips negroid; eyes black; hair curled or crisp, but not woolly.

That country in Africa called, in modern times, Nubia or South Egypt, and Abyssinia, was known to the Greeks by the name of Ethiopia, and to the Hebrews by that of Cush. Its population at present is composed of various tribes of different complexions, as is that of Egypt, Turkey, and Persia; yet, like them, it has a generally prevailing *family* type. This type is observed among the Gallas on the west and south of Abyssinia, and through Africa to the Atlas mountains on the Atlantic. There it is called Berber, and its identity with that of the Ethiopians is irrefragable, since there, in ancient times, was found, and still exists in fusion, the language spoken by the aborigines of Nubia. (H. A. N., 662.)

The true Ethiopic complexion, typically, is brownish-black; stature full; features regular; not negroid; hair frizzled or crisp, but not woolly.

Of the Ethiopic language we know but little: it was superseded by the Amharic and the Axumite. The latter comprises the ancient and modern Gheez, the Semian, Arkiko, Narea, and Dembo. The Gheez is of Asiatic origin, and the presence of Arabs, Asiatics, and blondes shows that Abyssinia has been a refuge for foreigners in times of war or oriental persecution, and the various complexions of Abyssinia are referable to the presence of aliens. That a language like the Gheez could have obtained so extensive use as it has, shows that the emigration of the race was a late but very extensive one. The population of Nubia and Abyssinia is estimated by Maltebrun at about six millions; and computing the people of this type throughout Africa at as many more, we may number twelve millions.

We have now an immense typical nation, radically African, and different from the Moors and Egyptians, or from Phut and Mizraim, and also from the woolly-haired tribes on the south and west; and, as it is in "the land of Ham,"

it must be one or part of one of the Hamitic primordial nations. It has different tribes, differing in minor particulars, but all exhibiting a marked family likeness.

We identify this type with that of Cush. On this point, the consent of antiquity, the records of history, and the highest authority—that of the Bible—comes to our aid. It is true, Hindostan was in part “the *Cusha Dweepa within*” of the Hindoos, but all the ocean-borders from the Indus, around Arabia into Nubia and Abyssinia, were their “*Cusha Dweepa without*.” South Arabia was truly, as both Christians and infidels agree, the residence of the Cushim in high antiquity; but this region was next to Abyssinia and Nubia, and the Cushites were pressed southward by the victorious Ishmaelites and Midianites, till, coerced, they fled to other lands; and Abyssinia being the most convenient, thither they naturally repaired, and there left their name and posterity. We have written on this location in a previous chapter, and here repeat but one decisive text identifying Nubia and Abyssinia as Kush or Ethiopia. We quote Ezekiel xxix. 10: “Behold therefore I am against thee, and against thy rivers; and I will make the land of Egypt desolate from Migdol to Syene, even unto the borders of Kush.”—*Heb. text*.

Here the general desolation of Egypt is asserted to be over its rivers, and from one end of Egypt to the other; for Migdol was a city on the *north*, and Syene an *extreme* city on the *south*, at the north border of modern Nubia. Hence, as Nubia and Abyssinia were then one country, that country was Ethiopia or Cush. Here, then, was the dwelling of a large part of the Cushim six hundred years B. C., and here abide their posterity. The Abyssinians, the Nubians, and their cognate types, are therefore the dusky, crisp-haired descendants of Kush. Of this type, the Nubian has evi-

dently more purity of blood than the Abyssinian: the emigration suggested by the Gheez language simply points to that of Nimrod from Babylonia, or of other Cushites from Arabia about the days of Joshua.* If now we look to the other side of the great double continent of the East, we find the Hamites located there also. There we perceive the coincident stock of Mizraim, as also distinct traces of Cush in India, Ceylon, and some of the islands of the adjacent ocean.

Many of the Pacific islanders belong to the Shemitic race, and seemingly are of Persian type, but the Malays proper, who are widest spread from the Indies as a primordial habitat, conform in type and circumstantial history with the Cushite race. The Cushites were anciently spread along the south of Asia; from these countries they have been mostly expelled, and it is natural to look for them now in the realms occupied by the Malays; and the dark Malays coinciding in language as one stock, and in type, with the Gallas and Abyssinians or true Ethiopians, may be partly accounted as descendants of some of the original Cushite nations.

SECTION IV.

NEGRO TYPE FROM CANAAN.

TYPE.—Stature medium; hair woolly and wiry; iris black; complexion black or blackish-brown.

The negro type is found aboriginal in Africa, in the Feejee Islands, New Guinea, and New Caledonia and Madagas-

* About the time of Joshua's invasion, it seems that all nations were coincidentally moved to emigration. Doubtless the idea of possessing the forgotten patrimony was then revived.

car. Its nations are all black or brownish-black. The hair of the negro is woolly and wiry; his features generally broad and flattened, though there are several tribes of them who have, in connection with woolly hair and dusky skin, the most elegant forms and features, as among the Caffres, Iolofs, etc. Their zone is climatically on both sides of the equator, but geographically it is mostly south, extending across the world in a belt whose upper line crosses the straits of Babel-mandel.

The hair of the negro is *not* wool, at least under the microscope; but it differs materially from that of the white race in being sharp and wiry. The hair of the Papuan is so stiff that it will not allow its owner to lie down without a pillow of wood under the neck. In their skin the rete Malpighii is easily discoverable without a microscope, while that of the white man's cannot be discovered without it: it is often thicker than the cuticle. Being black, it absorbs heat, and requires a specific organization to fit its owner for the torrid heats he loves. The exposure of a white man's skin to tanning by sunlight, only destroys his capacity to resist oppressive heat; so that God, in reorganizing man, must have changed the negro's skin *in anatomical structure*, to accommodate its exposure in a tropical zone without inconvenience. Sunshine will tan the skin, but will not enable it to resist heat through any tanning process.

There seem to be six or seven kinds of negroes, which we enumerate as follows: The Hottentots, the Caffres, the Guinea negro, and the Iolofs, all of Africa: the Papuan of Oceanica, the Negrillo of New Guinea, and the Australian negro. The Guinea negro, common with us, has woolly hair and black skin, thick lips, a broad flat nose, prognathous jaws, narrow and receding forehead, a slender waist, high hips, slender limbs, and massive feet, rounded on the

bottom. The Australian negro coincides with the Guinean in all features but that of hair, it being straight. As he belongs to the Hamitic type, and does not conform to the types of either Phut, or Cush, or Mezer, he properly falls into the stock of Canaan. The Ilofs, in addition to woolly hair and jet-black skin, possess a fine form and strictly European features. The Caffres are of woolly hair, blackish-brown complexion, and have fine forms and features. The Hottentots are woolly-haired, and of low stature, with disgusting features, and blackish-brown complexion. The Negrillo occupies the New Hebrides, the interior of New Guinea, Luzon, etc. His stature is diminutive; his hair is less knotty than that of the Guinea negro, but more woolly than that of the Papuan; he is nearly beardless, and has most exaggerated negro features; his complexion is blackish-brown. The Papuan negro inhabits the Feejean and other islands. In stature he *exceeds* the white race; his features are negroid, but his face is longer; his complexion is blackish-brown; his hair is wiry and frizzled near to woolly, and is abundant; when dressed, its thickness will protect against a heavy blow; his beard exceeds that of all except the white races; his skin is extremely harsh to the touch.

The negro tribes all conform to one major type, primordially divided into various sub-types—they plainly belong to some primordial branch of the Hamitic stock. They are not of the Phut nation, for that was in North Africa, where negroes never primordially existed. They are not of the Mizraim type, for that was fine-featured and straight-haired. They are not of the Cushite stock, for that was curly-haired, and its location is designated by Scripture. There is then one only remaining Hamitic type from which it could spring, and that is from the type Canaan. Here then our argument ends. It is conclusive, because it is absurd to attribute the negro

type to any other ancestry. After the conquest of Canaan, there were then left about as many primordial Canaanitish nations as there were of Mizraim or Cushim. That, like these, they were "scattered abroad" *before* the settlement of Palestine or Canaan, is the assertion of Inspiration. That they still exist in primordial unity of character; that they have multiplied and spread abroad over the earth; that they are a vast and tangible people, there is no valid reason to doubt: about as numerous as the Cushites and Mizraim at the beginning, they naturally multiplied as largely in their own climatic zone. The negroes coincide with Canaan and with none else, and this coincidence is proof sufficient to identify them as his descendants.

CHAPTER XIV.

HISTORY OF SHEM.

THE prophetic history of Shem isolates him as a distinct race through all ages. As high-priest and king of the world by his birthright, he inherits a double portion of material, mental, and moral power, while his servant is Ham or Canaan, as a race. In the course of ages his double dominion falls to Japheth, as the birthright of Esau devolved on his younger brother Jacob, *the Supplanter*. With this ancient allotment and narration of Prescience, the terrestrial story of Shem coincides. Asia and America, a double portion of the globe, were inherited by Shem from Peleg and Moses to Columbus and Washington. As continental plantations they surpass all others in fertility of soil, in salubrity of climate, and in commercial advantages. Agricultural and maritime realms by nature, they afford a larger share of intrinsic and exchangeable wealth than all the world besides.

In population Shem expanded like the waves of his seas and the sands of his shores. The first example of confederated empire is oriental in origin and execution. China was the palatial realm of imperial luxury when Greece was the frontier of barbarism; and Babylon was the "glory of the Chaldees' excellency" while Europe was yet a wilderness, and Rome a den of robbers. Italy ascended to dominion like a burning mountain, through a sea of blood, and Javan shook the nations like the march of an earthquake; while

China, like a tree beside still waters, spread its branches abroad the heavens, and Joktan conquered by the arts of peace. Rome illustrates the genius of Mars, China the verdure of the olive: the one dissolved in clouds, the other survives in the abundance of perpetual tranquillity: one lives in fragments, but the other still casts a unity of shadow over confederated nations. The pillars of Palmyra, the mounds of Nineveh, the heaps of Babylon, and the hills of Zion, are gnomons on the dials of antiquity, whose shadows mark the decadence of the sun of Shem from a supernal meridian.

In knowledge, in arts and industry, in agriculture and trade, Shem occupies a superlative station down to the times of Bacon and Luther. Letters were taught on Mount Sinai when Egypt kept its chronicles in clumsy hieroglyphs; and Moses was an accomplished author when Cadmus learned his alphabet. Writing and printing were common beyond the Himmalas when Athenian annals lived only in fugitive songs and distorted mythology; and a universal language even now confederates the East, to which the symbols of Japheth and the carvings of Mizraim offer no parallel. Europe affords a Socrates and a Plato, as original moralists, but Asia presents a Confucius and a Zoroaster, a Moses and a Solomon, and the Prince of glory.

Along the margin of Shem's continental habitation was located the degraded family of Ham. Mizraim was in India and Egypt; Cush in India, Arabia, and African Ethiopia; Phut in Lybia; and Canaan in Syria, Judea, and elsewhere "scattered abroad."

Over these races the Shemites exercised authority from the remotest dawn of history down to the first passage of the Atlantic. Caphtor bowed before Elam and Arphaxad, from Feridoon to Elizabeth and Victoria; and the Cushim waned in the presence of the Chazdim and Ashur, of the Midian-

ite and Hebrew, from the apostasy at Babel to the sword of Mohammed.

Canaan was scattered, slaughtered, or enslaved by Israel, and sold in the shambles of the Aram; while Mizraim and Phut, with little respite, served the sons of Shem from the Babylonish dominion to that of the brainless Turks and Arabs. As wide as the borders of Ham, and as constant as his inferiority, his anointed master has ruled over his nations, and held his children in bondage. From the Ganges to the Atlantic, and from Nimrod to the Caliphs, the lordship of Shem has been acknowledged by the Cushim and the Libyan, by the Mizraim and the Canaanite.

How far and to what exact degree this service of Ham proved a political blessing to his brother is now difficult to determine, since the statistics of population and products of neither party have been recorded or transmitted with the particularity of a modern census. But if general results are a criterion of judgment, we may infer that such service tended largely to augment the splendor and power, the riches and personal comfort of the first Divinely-appointed magisterial race of the world. The spoil of Mizraim was Divinely conferred as a reward of Babylon; Cushim and Seba were given as a ransom for Israel, and India has enriched the coffers of all her spoilers.

Finally, in all that pertains to terrestrial supremacy, the family of Shem was the first and the greatest in material, mental, and moral excellency. In width of territorial domain; in elemental and eliminated resources; in extent of population, industry, improvement, and civilization; in splendor, diameter, and durability of empire; in general intelligence and literature; in humanizing philosophy and religion, from Noah to Columbus, the Shemites, *as a race*, fully realized the birthright benediction. If we ask for their habita-

tion, they point us to Asia and America; if for their literature, they present us the Bible; if for their religion, they show us "the Captain of our salvation;" and whatever now may be their rank as a race, they once were doubly crowned with gifts and glories as kings and priests of sublunary benefaction.

Yet, as the brightest dawn is the common harbinger of clouds, so their prosperity was but the portent of their pride and humiliation. Through idleness they left America untilled and almost tenantless, in violation of *primordial law*; in arrogance they spurned the living God, and sank to atheism; in wrath they cursed the Lord of glory, and the revelation of his will. Then Christianity, a stranger in its own household, and an outcast from the temples of Mezer, sought the wilderness of the Gentiles, and as a reward of hospitality conferred "the tents of Shem" on Japheth, made "Canaan his servant," and crowned him double heir of the throne and the altar, in place of the profane transgressor. How strange and improbable was the prescient story of Shem from the lips of Noah! How strangely vast and accurate has been its confirmation! Where Prophecy, a spirit from eternity, left the shadow of its footsteps on the future, there Time, a pilgrim to eternity, trod with undeviating feet through all the past. Here let the fool do homage to wisdom; the infidel to inspiration; and here let reason worship God.

CHAPTER XV.

HISTORY OF HAM.

THE prophetic history of Ham is brief but mournful. As the second member of the human trinity, a curse is on his fortunes, and the form of a servant on his gloomy generations. Isolated and inferior, he is the national or personal bondman, first of Shem, and then of Japheth. Without political supremacy or divine right to social equality, he is an appointed "servant of servants to his brethren," till "made perfect through sufferings." The malediction of Jehovah is the comprehensive description of his rights and destiny from Noah to the judgment. His brethren may advance to dominion, and he also may ascend from primordial degradation; *they* may exchange relations and rights, and Ethiopia may stretch forth her hands to God, but his *political* relation remains intact and unaltered. Unlike Esau, he shall not "rise to dominion, nor break from his neck the yoke of his brothers." To him dominion and equality are unpledged by the Lord, and what is unpromised is precluded from hope. Barbarism may be banished, amelioration may be realized, and the race may be useful to all nations, but full emancipation can only transpire when nature is reorganized, and the great era of the kingdom dawns on the earth, like immortality on the grave. At the trumpet of jubilee he may leap to liberty, and shout full redemption

when the curse, like a tempest, shall fly from creation: till then he will serve; till then be a slave: so the Lord has declared; so the Lord will fulfil.

With this account, down to this age, the natural history of Ham presents the strictest parallel. We trace it briefly but widely in its four great branches. The primordial realm of their habitation was Africa, Arabia, India, and Australasia.

As a seat of terrestrial dominion, these regions are utterly destitute of providential facilities. Their soil presenting the widest contrasts of fertility and appalling deserts; their climate the fiercest heats and most frightful diseases; and their coasts and rivers offering no maritime advantages, they are by nature totally impracticable as the *capital* site of agricultural, commercial, or political empire. In precious and delightful products the plantation of the dusky races may abound; spices and drugs, gold, ivory, and gems may spring spontaneous from their unwrought kingdoms of wealth, yet the average of their native riches is far inferior to that of other lands. In population Hamitic numbers rise only to one-seventh of the human race, and doubtless never surpassed this estimate. In empire, Egypt, Ethiopia, and India shone with a lustre far less brilliant than Rome or Assyria; and in comparison with England and America, they now appear as clouds by the sun. In arts and arms they made only a moderate figure: pyramids, sculpture, and unshaded pictures being the zenith of their clumsy and comparative attainments. Of literature, that sure criterion of mental genius, neither Mizraim nor Cushim have left one inspiring volume or lofty pen-mark; and it is historically doubted whether their arts and singular jurisprudence are of indigenuous origin. And as for the mental prowess of the Moors and the negroes, there is not a single masterpiece of inven-

tion or discovery that exalts them above the mindless beasts that roam their deserts. The nations of Shem and Japheth have each produced characters alike illustrious in mind, morals, and deeds of glory; but, aside from Nimrod the apostate, where is there an undoubtedly Hamitic genius who sheds a glory on his race? The mighty deserts of Hamitic lands, and wide unwatered wastes, are but the withered and coëval type of the mind that has inherited them, and of the heart that has beat above them. Ham, the Shameless, has been prince of the empire of sterility and idleness, of stupidity and imbecility, of moral bestiality and deterioration. As a curse degrades and a blessing exalts, so Ham has been lower than Shem and inferior to Japheth, according to the Divine assertion. His average condition, as contrasted with that of his brethren, has been universally coincident with the anathema he inherited by the imprecation of his sire.

But the Hamites were not only inferior to their brethren in material possessions and social position: they were to them a race of servants and bondmen. Of this truth, history is the impartial witness.

Of the six tribes of Canaanites vanquished by Joshua, multitudes were destroyed, numbers fled, but a large proportion were enslaved by the Hebrews. This bondage continued till the desolation of Judea. Prior to the conquest, six tribes of "the Canaanites were scattered abroad;" and these early emigrants seem the primordial ancestors of the negro race. A servant of the Hebrews, Canaan was a servant to Shem, but not as a race, as the Divine grant permitted. On the curse of Canaan the Encyclopedia of Religious Knowledge remarks: "Canaan alone in his descendants is cursed, and Ham in that branch of his posterity. It follows that the *subjugation of the Canaanitish races to Israel fulfils the prophecy*. To them it was limited, and with

them it expired. Part of the seven nations were made slaves to the Israelites when they took possession of their land, and the remainder by Solomon." This passage fully expresses the views of Europe and New England on the curse of Canaan, and subverting this, we overthrow their doctrine. Now mark its absurdity. The law of Noah assigned the service of Canaan, *as a race*, to Shem, *as a race*; but this assuming dogma asserts that the subjugation of Canaan to *Israel* is the veritable service promised to Shem; thus making the Shemitic race of four hundred and fifty millions synonymous with the tribes of Israel of three millions, or making *one* synonymous with *one hundred and fifty*. Is such an assumption authoritative? is it logical? is it sensible? Again, the curse on Canaan assigned him as a servant to Japheth, so that if the subjugation of the Canaanites to Israel fulfils the prophecy, it follows that Israel and Japheth are synonymous terms; an absurdity too obvious for remark.

Certainly nothing can be more incorrect than the assertion that subjection of one-half the Canaanites to Israel fulfilled in full the curse on Canaan. Canaan, be it remembered, was to be a servant to Japheth *as a race*, as well as to Shem, and the time of this service was distinctly limited to an era long subsequent to "the conquest of Canaan" and the dominion of Rome. Partisans may overlook such ponderous facts as the easiest method of riddance, but we recall their attention to a knot in their theory which they fain would cut, but cannot untie. Canaan was to serve Japheth after his Christianization and settlement in the uncultivated lands of Shem; and these events were long subsequent to the days of Joshua or Solomon. The Encyclopedia broadly asserts that Canaan's curse expired in the days of old Israel; the Bible asserts that it was limited not to Israel, but to the races of Shem and Japheth. These

asseverations are in point-blank opposition. "Let God be true, and every man a liar."

Some persons claim that the service of Canaan to Japheth was verified before the Christian era, but to this view there are insuperable objections, both prophetic and historic.

Palestine, it is true, was successively subdued by Greece and Rome, but not till *after* it had been desolated of its people by the Babylonians, so that the subjugation of Canaan in that country to Japheth is, at best, *conjectural*. Carthage was subdued by Rome, and it is asserted that its people were Canaanites. That they were Phœnicians, *geographically*, is doubtless true; but that they were Hamites is *by no means certain*. It is far more likely they were Syrians or Arameans. That the Roman conquest of North Africa may have included some Canaanites of Hamitic blood is possible, but that, *as a race*, they were ever subject to the Romans, either as political powers or as bondmen, we have no proof, and not even room for rational conjecture. But had they been subjugated by Greece and Rome, yet neither of these nations were the race of Japheth; both together forming not even a seventh part of it. Again, the law of Noah did not grant Canaan's service to Japheth till he was "persuaded of God," or Christianized, and "dwelt in the tents of Shem;" and since these events cannot fairly antedate the sixteenth century, a *verification* in Greece and Rome in prior ages could not legitimately occur. We therefore dismiss this claim as destitute of validity. Supported only by feeble conjecture, and opposed by tradition, history, and criticism, it cannot be accredited that the Canaanites, as a race, were anciently the servants of Japheth, as a race.

The Mizraim branch of Ham, occupying Egypt and India, exhibits, in the main, a history of slavery or foreign domination. The first dynasty of Egyptian kings, begin-

ning with Menes, dates about 2000 B. C. In 570 B. C., Babylon subdued Egypt, and held it forty years as a province; from 530 B. C. to 404 B. C., it was a Persian province; from 340 B. C. to the conquest of Alexander, it was again a Persian province; thence it was ruled by the Greeks to B. C. 50; thence by the Romans to 640 A. D.; thence by the Saracens and Khalifs to 1254; thence by Mameluke foreigners to 1517; thence by the Turks to 1773; thence by the Mamelukes, French, Turks, and other foreigners, to the present time. Prior to the Babylonian conquest, the Hyksos, a race of foreigners, ruled in Egypt for two hundred and fifty years. It is probable that other foreigners also bore rule frequently before the era of written history: certain it is that it has not been independent more than a fourth part of four thousand years. God asserted it should be "the basest of kingdoms," and he has faithfully performed his word.

The existence of political government in India is nearly contemporary with that in Egypt. From the thirteenth century B. C., we possess some reliable history, and learn from reasonable tradition that prior to this period the dynasty of Maha-Rajah ruled for seven hundred years. About the close of this dynasty, the famous Feridoon of Persia aided in reducing India, and exacted a tribute; and "the empire of Hindostan seems ever after to have depended in some measure upon that of Persia." Rustem, grandson of Feridoon, conquered all Hindostan, and established the Persian rule in 1072 B. C. On a rebellion in the eighth century B. C., it was again promptly subdued. In the days of Esther, India was subject to Persia, and Herodotus says it was the twentieth province. The Greeks were successors to the Persians in India; and in 204 B. C., Hindostan paid tribute to Antiochus, King of Syria. The Romans had no

sway there, and for about a thousand years after the Greek dominion its history is obscure. About 1000 A. D., Mahmoud of Ghizni invaded India twelve times, and died, 1028, in possession of almost the whole of Persia and Hindostan. This dominion lasted till 1184, and was succeeded by that of the Gaurs or Patan, a Mohammedan dynasty. In the thirteenth century, Hindostan was invaded by Zingis, the Mongol emperor. Tamerlane next conquered it in 1396, and in 1413 the Patan rule was substituted by the dominion of Mohammedan *Scids*. In the beginning of the sixteenth century, the Mogul empire was established by Sultan Baber, a descendant of Tamerlane. Since then the British have enjoyed dominion over it, and are likely so to do till some great revolution shall mark her decadence. The very ancient conquest of India by Bacchus is an event whose fame is so widely spread over Asia and Europe as to sustain the tradition as veritable: its particulars are mingled with fable, but its occurrence is indisputable. From the foregoing brief history we perceive that the Hamites of Hindostan were rarely if ever independent: from generation to generation they owned a foreign sway, and so permanent has been their servility that "not a word denoting freedom is known to their vocabulary."

Of the Cushite branch of Hamites history gives but a meagre account. Its primordial residence was in Arabia, Abyssinia, Nubia, and doubtless in India and Madagascar. It was early driven from Arabia by the Ishmaelites and other descendants of Shem. The type of Abyssinia and Madagascar is mingled if not amalgamated, and the very term *Habesh*, from which Abyssinia is derived, denotes a "mixed" people. The true Cushites of Abyssinia seem to have been ruled by foreigners dwelling among them; and the story of their derivation of rulers from Solomon by the

Queen of Sheba for a thousand years is too widely and firmly believed by the nation to be considered fabulous. About 1000 A. D., a Jewess was on the throne, and her descendants ruled the land for about three centuries. Language, type, circumstances, tradition, and history conspire to show that the Cushites were never a superior and seldom an independent people.

Of the Phutite branch of Ham we have no consecutive account. In East Africa, their history is nearly identical with that of the Mizraim. In Mauretania, Numidia, and on the coast of the African sea, they existed anciently in a state of barbarism: conquered by the Romans and Saracens successively, they appear in modern times as the population of the Barbary States, and have been successively conquered by the Spaniards, Turks, and French. Sometimes independent, and sometimes tributary, they have proved themselves a hating and a hateful people. Under foreign dictation, they exhibited a glaring taste and some military prowess, but not many of the nobler traits of humanity.

Of the negro race of Australasia we have no past history. They seem to have been barbarous and degraded ever since their occupancy of Australia and New Guinea. Australia is controlled by the British, while New Guinea and Papua are still wild and savage.

The African negroes have been both a bond and a wild race ever since the erection of the stone records of Egypt, and doubtless were such long before. The monuments describe them in groups from interior Africa, though some seem brought from Syria. At the various conquests of Egypt by Assyria, Persia, Arabia, Greece, Rome, and Turkey, they fell into foreign hands, and as captives were commonly enslaved. After the discovery of America, they were imported (1503) from Africa by the Spaniards to labor in

Cuba, Hispaniola, and Jamaica. In 1517, the Spanish Crown granted a monopoly of the slave-trade with America to a privileged company. In 1620, in the month of August, a Dutch war-vessel landed twenty negroes for sale on the banks of James river. Great Britain after this date became the chief slave-merchant until after the American Revolution. In the present century the slave-trade was pronounced piracy by the agreement of Japhetic nations; but has been clandestinely carried on by Spaniards, Portuguese, and New Englanders. The slave-trade may be computed from 1503 to 1825, a period of three hundred and twenty-two years. During one hundred and fifty-five years, or from 1670 to 1825, Humboldt says that nearly five million Africans were imported into the Archipelago of the West Indies; and two million, one hundred and thirty thousand into the British West Indies in the space of one hundred and six years, or from 1618 to 1786. If to this sum we add all that were imported from 1503 to 1824, the aggregate cannot be less than three millions, if not four millions. Mr. Gallatin, former United States Treasurer, estimates the entire importation into our republic at three hundred thousand. The number transported to South America was probably five millions, if not more.

The race in Africa is generally barbarous, idle and thriftless, Liberia alone presenting an oasis of hope in the boundless desert of Hamitic idleness.

In India, according to official reports, the British have oppressed the natives by a uniform course of inquisitorial cruelty, from their first occupation. In the West Indies their inhumanity diminished the number of imported negroes from 3,000,000 to 400,000; while in Australia the blacks are treated like beasts of the forest.

In America, the *so-called* free blacks, though elevated

above the level of native Africans and Australasians, are yet, in *average condition*, inferior to plantation slaves. Proscribed as a *natural caste* of subordinates, they are, by the force of *public opinion*, *natural instinct*, and law, kept at a respectful distance from Japhetic immunities. A few are suffered to exist as artisans and traders; but the greater proportion are barbers, cooks, chambermaids, washerwomen, and scavengers. In some of the free States the law proscribes them with a severity equivalent to banishment; and where *legal* restriction is not imposed, social affiliation is regarded by the white population generally as grossly degrading. Finally, in comparison with the races of Shem and Japheth, the Hamites, as a *natural CASTE*, in all countries and in all ages, have occupied a position of material, mental, and moral inferiority. In *country*, in *climate*, and *social* condition, they have realized the malediction of "Cursed be Canaan;" and in both *national* and *personal* bondage to Asia, Europe, and America, they have experienced the anathema of "A servant of servants shall he be to his brethren," the only great transition in their history being a change of masters—a transition from the bondage of Shem to the service of Japheth. The curse on Canaan, pronounced through Noah, is, according to criticism, legitimately applicable to Ham; but its realization in his race generally, as well as in the Canaanitish branch, fixes its application to the race of Ham not only *legitimately*, but *absolutely* and perpetually.

To this entire argument the objecting party replies, "It is true that many descendants of other branches of Ham's family besides Canaan's have been largely and cruelly enslaved; but so have *other tribes in different parts of the world*: there is certainly no proof that the negro race was ever placed under the Divine malediction."* This answer shifts the point

* Encyc. R. K.

in debate, and evades the real issue. The question at issue is *not* whether the Hamites were to be *enslaved*, but whether they were to be enslaved by *Shem and Japheth as races*. Hamites have been bondmen to each other. Shemites have been mutually enslaved, and so have Japhethites; but neither Shem nor Japheth, AS RACES, were ever servile to each other, or to the race of Ham; while Ham, *as a race*, has been servile to *both*. And as for the ban of slavery on the negroes, fulfilment being the umpire, they were obnoxious to this very curse. As Hamites they are legitimately included under the curse of Noah's law, and their actual service coinciding with the legitimate application of the text, decides its application to them, not only LEGITIMATELY but ABSOLUTELY. That they are Hamites is indisputable, and that they are lineal descendants of Canaan there is strong reason to believe, typically and locally their descent being possible from no other ancestor. Those, therefore, who persist that the curse applies to Canaan's race only, must on their own premises accept it as applicable to the negroes as descended from Canaan.

CHAPTER XVI.

HISTORY OF JAPHETH—REALIZATION.

THE prophetic history of Japheth is full of glory. It is the history of Christianity, of the Millennium, and of the universal emancipation of the world. It is that of the last and the noblest era of time.

Prophetically, Japheth is "the persuaded, the converted, the unloosed, the enlarged of the Lord God"—he is the *Christianized*, the LIBERATED, and the PROGRESSIVE; he is "YAPETI, Lord of the World." The name of Shem denotes "*the supplanted*," and Japheth is his Jacob, taking his birthright prerogatives of dominion. As high-priest and king of the nations, Japheth succeeds to the crosier and the crown, and to a double portion of the globe—he inherits "the tents of Shem," and expels its occupants: he *then* receives the family of Ham as slaves, and is alike the lord of Shem, and master of Canaan. The destiny of the world is committed to his hands, and he is responsible for its emancipation. He is God's commissioned agent to enforce the law of labor and population. He is to banish barbarism by force or persuasion; to ostracise poverty by industry; to annihilate ignorance and coarseness by the development of knowledge, and the prevalence of vice by the dissemination of Christianity.

Japheth's age is the iron, the brazen, and the golden. Daniel describes it as the era when "many shall run to and

fro, and knowledge shall be increased;" as a locomotive throne with burning wheels, whose harbingers are issuing streams of fiery flame, whose monarch is the promised race of "ancient days."

With this description the temporal history of Japheth presents a realizing parallél in the past, and a prospective one in the future. The number of Shem's true primordial nations was twenty-four, and coincident with these were twenty-four of Ham, while Japheth numbered only twelve. In 1776 the twelve Japhetic nations were represented in America by thirteen* states as a single empire, making twenty-four—the number of the birth-right portion of Shem.

At the adoption of the American Constitution the true and Divine theory of human government was proclaimed; sovereignty, under God, was yielded to the people, and "judgment [political authority] was given to the saints [Christians] of the Most High." Then Church and State were severed, and Christ was the acknowledged High-priest of the one, and King of the other. The Constitution admitted, installed, legalized, and ratified the already initiated age of free Christianity, federative democracy, Hamitic bondage, and the political *inequality* of the three great races.† It inaugurated a new era in productive industry and in the abolition of barbarian idleness. It dedicated the temple of knowledge to the people, opened the flood-gates of prosperity and honor to the poor, and gave burning wheels to the sluggish chariot of material, mental, and moral progression.

In America, and in the organization of our federal union, the promise to Japheth has been representatively, literally, and sublimely fulfilled.

* The Hebrew twelve.

† From this inequality the Jews were excepted.

In Europe, prior to the Reformation, all the primordial nations of Japheth had adopted a Romanized Christianity* as the state religion; and, *in this sense*, Japheth may be said, politically, to have been "persuaded of the Lord God." But "the persuasion of Japheth" implies more than a corrupt Christianization or Lutheran Reformation: it looks to a radical change of worship and government. In America alone are government and religion placed upon an abstract gospel basis. Here the Anglo-Saxon Bible is adopted by Japheth as the primordial constitution of the world; and here only in full verity is the prophecy of Japhetic Christianization fulfilled. In some sense Europe may have been converted, America settled, and the Hamites made bondmen prior to our independence; yet the impure Christianization of Europe, the reformation of Luther, the colonization of America, and the incipient growth of Hamitic service were but the broad and cloudy twilight of Japhetic realization.

The Declaration of Independence and the adoption of the Constitution were the rising and visible disc of the day of promise. Then, Christianized in verity, unloosed, and dwelling in the promised land, with Canaan for his slave, was verified the law which said, "God shall persuade Japheth, and *then* he shall dwell in the tents of Shem, and *then* Canaan shall be his servant."

Sublimely, strangely, simultaneously, all points of the prophecy met in fulfilment at the goal of our country. Christianity was promised, and she stood by the Constitution; Liberty was promised, and she stood by Christianity; Knowledge was promised, and she walked forth with Lib-

* Radical Romanism is Church and State union, as distinct from simple Roman Catholicism or Papacy.

erty; Progress was promised, and her stormy chariot thundered when Washington was sworn; the tents of Shem were promised, and the eagle spread its wings over America; honor was promised, and stars of glory spangled the newborn firmament; power was promised, and stripes for the nations swept the air; service was promised, and Canaan ministered at Japheth's feet; dominion was promised, and the prescient oracles echoed "from sea to sea, and from *the river* to the ends of the earth." Yet our morning was but the harbinger of a glory to follow: it was a *representative* realization—a sign of the *fulness* of blessings that awaits us in the age that is advancing.

The dominion of Japheth over the world was intended as a blessing to all mankind as well as to Japheth; and in preparing him fully to minister as the efficient governor of all, the service of Canaan was added as both a personal and a general blessing. Among the various positions assumed by parties springing from the slavery agitation, there are many who hold that Hamitic service is an evil. That it is such to the black race may be admitted, but it is not a curse to the world nor to Japheth. As an evil to the blacks, it is Divine in its imposition, like that of death on the world; yet, as a *choice* of evils, it is far preferable to the native slavery and barbarism of Africa and Australia.

The common assertion with many that it is a *political evil to the white race* is one alike thoughtless and ungrateful, if not impious. Where Hamitic service has been received and improved, there it has been a social and political benefit: misfortune has sometimes followed its *abuse*, but never its *use*. Every boon is susceptible of perversion, and in proportion to its capabilities for good is its power for ill when misimproved. God gave Hamitic service as a *political benison*, and if its reception has resulted in disaster, the fault is

not in the nature of the gift or the giver, but in the faithlessness of the recipient.

Without entering into protracted statistics to establish the fact that Hamitic service is a political blessing, we shall give a brief but comprehensive argument covering the merits of the entire subject, and leave it for adoption or rejection. The original curse of painful toil pronounced on Adam's race continued till the flood. At that time the race was divided into three permanent branches. Now, if one branch receives from Heaven a respite from a portion of original toil, such relief is undoubtedly a Divine blessing, no matter from what instrumentality it springs. The Japhetic race received at that time the promise of relief through the servitude of Ham, and now enjoys it. Much of its most toilsome labor is performed by Hamites, and it is thus released in a large degree from the primeval curse, and thus far is blessed by the service of Canaan.

Again, a numerous, industrious, and affluent race is a great political blessing, God being judge. Population is always in proportion to adequate means of support, and means of support are proportioned to the amount of agricultural productions, and these, again, are proportioned to the amount and fertility of soil under agricultural tribute and to the number of laborers employed in cultivation. When America was discovered, the population of the white race was about one hundred millions: it was poverty-stricken, and its productive industry indicated an extraordinary extent of comparative idleness and barbarism. Since America has been placed under agricultural tribute, the means of support have increased so vastly that the white race has expanded to the amazing number of near three hundred millions. Were America now blotted from existence, the direct and indirect means of Japhetic support would be diminished

by a half or a third, and Japhetic population would, by *inevitable* law, diminish in the same proportion. Starvation, death, poverty, and suffering would sweep *not less* than a hundred millions of people from existence in a single generation. No tongue could describe the horrors of the catastrophe. In America the white population amounts to forty-eight or fifty millions, and the black to about twelve millions, principally slaves. Of the blacks, both sexes till the ground; of the whites, only the men; and computing black laborers as one to every four, and white as one to eight, we have three million black laborers and six millions of whites. Of the whites, not more than one-half till the soil themselves, so that the proportion of white and black cultivators of the soil *direct* is about even. If now we blot from existence the blacks in America, we shall blot out the means of support they produce, and which relatively and directly sustains one hundred millions of the white race. From these views it follows that millions of the Japhetic race owe their existence and happiness to the remote, direct, and actual instrumentality of Hamitic service in America. As, then, population is a political blessing, and as millions of Japhethites live from Hamitic toil, it follows that Canaan's service to Japheth has proved an *immense blessing*, as God designed.

In 1850, the exports from the United States amounted to one hundred and thirty-five millions of dollars; in 1852, to one hundred and ninety-two millions; and about seventy-five per cent. of the amount was the product of Southern or slave labor; and a *similar proportion* of exports for the support of Europe has doubtless gone from the South since the cultivation of tobacco and cotton.

If the population of the United States be estimated at twenty-seven millions, and the property at fifteen billions, and the property of Great Britain at twenty billions, and of

Europe at eighty billions, and the capital in trade and manufactures in Europe and America at ten billions, it will still be found that of all the products in which the greatest part of the *active* capital in Europe and America is directly and indirectly interested, those of slave-labor stand preëminent. Cotton is king of commerce and manufactures, and of both active and dead capital. Not less than one-third of the active capital in the United States is directly employed on the basis of Hamitic labor; and fully one-third of the white population depends (knowingly or ignorantly) upon slave-labor for subsistence. Let us blot out for a season all the products of negro-labor, and observe the consequences. Commerce would cease, manufactures would close, trade would stagnate, merchants would fail, banks would go down with a crash, mechanics would be without employment, confidence would be utterly lost, and one-third of our people would be reduced to beggary and starvation, and all to the greatest suffering. Imagination can scarce conceive the appalling revolution that would follow: its consequent disaster and woe would fill the world with the horrors of Pandemonium. The *blessing* of Hamitic service may be understood from a survey of the *evils* that would follow its annihilation; for just in proportion to the disasters that would follow its absence are the benefits of its presence. Some special localities might be better off without it, owing to soil and climatic law; but, in the main, the South is better off for its existence, and so also is our Union: so, indeed, is all America; so is Europe; so is Africa; and so is the whole civilized world. God gave it as a blessing to Japheth in the tents of Shem: such it has proved, and such must continue to be. To all this the pious but mistaken emancipationist replies, that it has been truly a political blessing, yet one obtained in violation of the Divine rights of the negro. We

answer, that in the Divine charter of rights to a fallen race, the Hamites had no *political* rights but those of a servant to Shem and Japheth, and we therefore hold them to service, not only in *constitutional* right, but by *the will of the Almighty Disposer of gifts and of men*. If the emancipationist will show us a Divine charter conferring *political* equality of rights on the Hamites with Shem and Japheth, we will yield the point; but until such an herculean labor is wrought, we claim *Divine right* and *Divine protection* for the Japhetic mastership of Canaan. Again, the white laborer objects, that "he is degraded because the Hamite toils as he does;" and on this ground craves his emancipation. But he should recollect that the master and the slave, the free and the bond, can never be on a level of condition, no matter how much they may labor together. But the *free negro* feels that, however inferior to the rich, he is yet, in his own impudent language, "equal to poor white folks:" company with such is degrading to the white race. It is not the society of *slaves* that degrades the white man, but the company of *free negroes*. The master and the slave, the mistress and her maid may ride in the same carriage and sit in the same pew, side by side, and the distance between them be ever apparent; but such companionship with *free blacks* would degrade both colors. It is not *negro slavery* but *negro freedom* on American soil that sinks the laboring white race to the Hamitic level; and abolition-emancipation, by adding to the number of free blacks at home, would increase rather than diminish the evil charged against Hamitic bondage. There is a middle wall between the white man and the slave, but the partition between the *free negro* and the *free white*, though wide, is yet dubious with many. God graduated the human races into castes; and though the Hamites may yet be elevated far above their present low degree, yet their

relation as a servile race can only be changed by a new fiat of the Almighty.

CONCLUSION.

THE great features of our work are the unity and trinity of the human race ; the perpetuity of three great races from the flood through all time ; and that in political rights and condition these races were to be perpetually unequal ; that Shem, first, was to hold a double portion of the world, and the sceptre of universal dominion, with Hamitic service, in Divine right ; that Shem, in Divine right, was to be supplanted by Japheth ; and that Ham, in Divine right, had no political equality with his brethren, but was devoted to be their servant till the jubilee of the world.

The institution and perpetuation of this trinity down to our age, we think has been fully shown : the constant isolation of each member of this trinity, as a race, having been definitely traced in all ages since the dispersion from Ararat. The actual condition of each race has also (we think) been shown to be in exact and stupendous coincidence with the Noachian law ; while the political rights of the races stated in this law form the only true basis of this diversity of condition, and of the universal trinity of the sons of Adam. This amazing fulfilment of prophetic law, extending alike over the globe and through all time since the flood, sublimely attests that the law is Divine, and that the Bible is the truth of God.

CHAPTER XVI.

TRANSITION HISTORY OF THE WORLD.

IN our country, skepticism perhaps more frequently arises from imperfect views of the harmony between natural and revealed truths than from wilful unbelief. We propose, therefore, briefly to sum up the great points in the natural history of the world, and compare them with those of the Bible, that the two panoramas seen side by side may disclose their exact parallelism at a glance.

SECTION I.

SCRIPTURAL HISTORY OF THE FIRST CREATION.

ACCORDING to the Bible, the Aleim, or Gods, at the first created, or (as *bra* of the Hebrew signifies) “formed by accretion or concretion” the *shemim*, heavens, or placers, disposers of chaos to order; and, also, the earth, *aretz*, “that which breaks or crumbles to pieces.” That is, God aggregated fluids and solids: the fluids having the inherent power of placing or keeping solids in order—hence called “*placers*” or “*shemim*,” in opposition to *aretz*, which means that which is disposed to dissolve into inorganic elements. •

The earth, or *aretz*, was “unconnected,” *ataktō*, without

order, chaotic, not reduced to any systematic arrangement of parts. It was unstratified: earths, rocks, and metals were not separated nor disposed in regular form: "the earth" was "without order," THEU. It was also "hollow," or BEU. "Darkness (Heshek) was upon the (PNI) faces of (*theum*) the deep," or fluids. HESHEK, or darkness, signifies not negative but positive darkness—something which "impedes action," which "produces obscurity." It denotes both the darkness and the cause of it. The deep, or "*theum*," signifies the *aretz* and *shemim* in a state of *fluidity*, of *disorder*, or *turbulence* and *uproar*. "And the Gods (*Alcim*) said, Let there be (*aur*) light;" (*fluid*, *air*, *fire*, *streams of lightning*.) "And the Gods divided *between* the '*Aur*' and *between* the '*Heshek*;' and called to the *aur* day, (YUM,) ('the bustler,' or 'tumultuous agitation of the celestial fluid,') and to the darkness, (*heshek*,) night," (*lile*,) or "*deviatrix*"—"that which turns, winds, or moves round, or out of a rectilinear course." "And there was evening," (or "ORB,") "and there was morning," (or "BQR,") day the first, or "*yum ahead*." *Orb* (or evening) signifies a mixed or mingled state of light and darkness, as from twilight to twilight, or from sunset to sunrise. *Bqr* signifies morning, or, "*the searching light of the day*." The idea that these follow from some revolution, as that of the globe, or of transition in matter, is expressed in the word "*lile*" above. The word *yum*, or day, signifies vastness, as of the ocean in a state of tumult. Indeed, the words *seas* and *days* are derived from the same word, "*im*."

In the second era of the creation, "the Gods" organized a firmament or expanse, (RQIO,) "causing a division between the *mim* to the *lmim*." "*Rqio* expresses motion of different parts of the same thing at the same time—one part one way, and the other the other way, with force—the ex-

tension of conflicting ethers." *Mim* (or fluids) expresses the general admixture of all the elements in a *fluid* state, prior to the organization of water and atmospheric air. The firmament or atmosphere being organized through the midst of the *mim* or fluids, every fluid fell to its relative place by its own specific gravity. Hence, literally, "the *Rqio* divided between the *fluids* which were (METHEHETH) *in the place of the Rqio* (or atmosphere) and between the *fluids* which were *above* the atmosphere." That is, all fluids took their places in different strata through the atmosphere, from the lowest to the highest parts, and some rose above or to the outside of the *Rqio*. This *Rqio*, or atmosphere, from its placing every thing in regular strata, was called *placers*, (SMIM,) or heavens. Air, water, and compound gases were evidently created at one time.

In the third era of creation, "the Gods" gathered the EMIM, or lowest fluids, into *one* place, and the *aretz* (or *solids*, or earth) appeared. The former were called IMIM, or seas, and the solids were named ARTZ, or earth. (The primary application of the term earth to the solid parts of the globe, as distinct from the entire globe, is an important fact in biblical criticism, and should always be kept in mind.) This subsidence of the waters was occasioned by the elevation of the solids, or from condensation of the lowest strata of fluids. As soon as the light, the air, the solids, and the waters were formed, preparation was complete for the universal growth of vegetation, and immediately grasses, herbs, and trees were organized, and life, in its lowest forms, appeared.

In the fourth era, "the Gods" said, There shall be *permanent instruments*, or causes, of regular light (B-RQIO) *above* the expanse of the (*shemim*) organized fluids, to produce a regular division between the (*yum*) day, and between the

night. And they shall be indicators (tokens or signs) of the past, present, and future,* and of regular set cycles, and of regular days, (*velimim*,) and of years. "And the Gods made two great lights—the greater to rule the day, and the lesser to rule the night—and the stars." And "the Gods set them beyond the expanse of the heavens, or placers, to give light upon the earth, and for to rule in the day and in the night, and for to cause a division between the light and between the darkness."

Prior to the fourth day, the "clear and the mixed," or the morning and the evening, constituted the *length* of a day, while the day itself was then produced by light and heat generated from the fused materials of the globe. The "*Orb*" or evening preceded the *Bqr* or morning, or daylight; and the first moment of the first evening dates from the first movement of "the Gods" upon the deep, or fluids of the chaotic globe. At what epoch the mingled elements were produced we are not informed: we are told of that creation only, and of its epoch in which "the Gods" began to reduce the ele-

* An exact correlation of matter, mind, and morals, is observable throughout the universe. Paradise correlated in its material unity and excellence with the mental and moral nature of man. At the fall of man the whole material world was correlatively transformed, and at the flood, when a second era of human history began in a state of corruption, the world was coincidentally reorganized. In the future, when the world is about to be again transformed, we learn from Christ that earth and sea, and sun and moon will sympathize ominously with the approaching transition; and when man is at last restored, the curse in like manner will pass from material nature. Vast material changes are ominous of political ones, for they naturally produce them; and that God should indicate his will to the world in the planetary system, which all can readily observe, is a view neither superstitious, unphilosophical, nor unscriptural.

ments to order for the habitation of man. When the first evening began, then was begun that creation which is consecutively described as the six days' work. The first evening, or "ORB," was one of universal darkness; there was no light as now on one half the globe, while the other is shrouded in night. In like manner the first morning, or BQR, was one of ubiquitous day over all our planet. The same, doubtless, may be said of the second and third days. In the primordial and chemical combinations of universal elements we naturally, if not necessarily, suppose that *latent* light and heat were universally evolved in the *successive acts of creative combinations*. Such evolutions we know would produce a period of general daylight or BQR; and as the force of these combinations was periodically expended, general darkness, or ORB, would follow: hence we would have successive and regular periods of day and night at the beginning periods of the world's organization. Whether these *yum* or days were just twenty-four hours long is not stated, nor is it inferable that they were of just the duration of the present diurnal revolution of the globe. We imagine, however, that they were regular periods, exactly marked by single revolutions of our sphere; but we opine that these revolutions were vastly slower than they now are. At man's creation his constitution and the revolutions of the globe were exactly adjusted to each other; and as his constitution was changed at the fall and at the flood, it is not irrational to suppose that the revolutions of the globe were coincidently shortened, as was man's life. The apparently too brief stay of Adam in Eden will, on this hypothesis, be extended to a respectable lifetime. Until the fourth day the darkness and daylight were not divided by any *regular* and *permanent instrumentality*, but on *that day* the celestial luminaries became the *adjusted means* of regular night and day, or of morning and

evening, to the world. Then, we imagine, a transition occurred in the length of the day, and that the motions of all the planetary bodies assumed new and harmonious correlations and reciprocity of influence: the day was, however, still a protracted one. The sun and moon now revolve on their axes about once a month, and anciently all planets, the earth included, may have moved much slower than now.

On the fifth day of creation the air and waters were prepared for the existence of animal life, and birds and fishes were created.

On the sixth day, the earth, which had been *indurating* since the third day, was prepared for animal life, and was by that time covered with vegetation sufficient to support it. Then followed the creation of "creepers, beasts, and cattle," and, last, of man. Here, besides man, we have three great classes or genera of land animals. The *number* of the classes of birds and aquatic animals is not given.

In this whole account it is observable that there is a natural and beautiful order of succession in creation. Each created thing appears just at the proper time to accomplish the end of its being to the best advantage. *One* land and *one* ocean appear, and only *one* man. This man we find placed in the one land, which is called Eden, and in a garden of this Eden. The garden was placed in "QDM," or at the head, or in the most eligible portion of the land, and here too was the fruit for the food of man. The appointed and natural food of animals, as well as of man, was entirely vegetable. Man, or Adam, was created male and female. His name signifies "*image, equal, rosy, dust, elements, blood.*" He was to have dominion over all creatures in earth, in air, and water. Neither man nor animals nor vegetables were made with immortal bodies, as some persist in teaching. Man could become corporeally immortal only by the use of means, by eating of the tree of life. And to suppose that animals

and plants were immortal by the use of a tree of life, is sheer nonsense: the Scripture teaches no such fable. "By one man sin entered into the world, and death by sin; and so death passed upon all MEN, (not vegetables, fishes, and worms,) for that all have sinned." Man had a tree of life, and lost it by sin; vegetables had none, nor fish, nor snails, and they have lost none. Like blossoms and fruits, when their maturity was attained, they ceased to be, or reappeared in the life of their progeny. Paradise having been completed, God rested from creative work, and set apart the seventh day as one of repose and thanksgiving to all his creatures. The world was full of glory, and angels came from afar to rejoice over the work and the sabbath of God. With man in his prime "The morning-stars sang together, and the sons of God shouted for joy."

The Decalogue was the elementary law of the world, and the law of reproduction, of useful exercise, of dominion, of property, and of the tree of knowledge, were statutes under this constitution. The constitution was both spiritual and political, and adapted to man, who was both a social or political, and a spiritual or religious creature by nature. He was possessed of *corporeal* life by union of the body and spirit; of *spirit* life; and of *moral* life by union of the spirit of God with his entire nature. He transgressed the law of God, and instantly died a *moral* death, and *mortal* and *eternal* death were yet to be endured. He fell as a *religious* and *political* creature; he became an imperfect and deteriorated character, and has transmitted his imperfect organization to his posterity. At the fall, the human race existed *embryotic* in Adam; and the alternative of its annihilation or development presenting itself, its development was determined upon, under a plan of its recovery to material, mental, and moral glory, or to religious and political *perfection*.

The plan of recovery involving material, intellectual, and

moral warfare, the rebellious and inferior race was instantly and prospectively placed under *martial law* till the final restitution. Physical force was at once brought to the aid of moral suasion, that man might be induced to repent, believe, be regenerated, and finally restored. The world was placed under embargo; non-intercourse and non-fraternization were declared between earth and angels. The glory of man's countries was shorn, his citadel was dismantled, his body was impaired, and mortality was imposed upon him. Correlative with man's depraved nature, a curse at once universal and perpetual was inwrought throughout the *whole mundane system*. The solids, the fluids, the animal and the vegetable kingdoms, and the human race, were alike correlatively reörganized, remodelled, transformed, recreated, in physical structure or relations—a new but deteriorated system of nature arose from the elements of the first. The *chain* of original life was unbroken, but its links of *gold* were transformed into *brass*; man was changed to a beast, and the beast to a serpent. That the universal system of nature underwent a thorough transition, a few more remarks will sufficiently establish.

SECTION II.

TRANSITION OF UNIVERSAL NATURE BY THE FIRST CURSE.

THE first general curse on the world is recorded in the third chapter of Genesis. Its several particulars we treat as follows:

FIRST. *Curse on the inanimate system of nature.*

“Cursed is the ground (EADME) for thy sake.” The word rendered ground is, in the Hebrew text, ADM, and not *aretz*

Aretz primarily signifies the ground only, while *Adm* embraces all that is *inanimate*, as the stratified crust of the globe, and the expanse above it; all fluids that are *silent*, as light and heat. Earth, air, and water, light and heat, are involved in a curse on the ADM. All the elements, indeed, that composed Adam's body are cursed. A curse on the elements necessarily involves a universal deterioration in their essence or combinations and relations, for a curse is a change from good to bad. But such deterioration can only result from some radical revolution or reorganization, from some chemical transformation or universal local disturbance of previous adjustments, or from both. As this curse was as universal as the heavens and earth, so also must be this deteriorating *transition* through omnific energy.

SECOND. *Curse on the vegetable kingdom.*

"Thorns and thistles shall it bring forth to thee." The Hebrew has QUTZ and DRDR, in the singular. They denote not simply "thorns and thistles," but "a *dwarf, crooked, and perverse* vegetation generally; one of *heaps, tortuous, crooked, and roundish like a ball*: a generally *irregular* growth." "Thorns and thistles" is but a figure of speech for all vegetation. Before the curse all was regular, beautiful, and easily trained; now it becomes inferior, requiring immense pains to clear the fields of ungenerous growth. Before the curse, the soil gave a glorious tribute; but now it parts with a meagre pittance to incessant toil. Then man subsisted on spontaneous growth; but now he tills the soil in pain for bare support. Now he "eats the herb of the field," as "contradistinguished from the fruit of the tree."

THIRD. *Curse on the animal kingdom.*

"Thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

To be cursed above all cattle and beasts implies the coincident curse or deterioration of all animals. Indeed, the term "above all cattle," is as properly rendered, "cursed with all cattle" or with all animals, wild and domestic. The change wrought upon the serpent, or rather *Nahash*, was thoroughly a radical one. His erect body was altered to a "creeper;" his herbivorous capacity was abstracted; his diet was changed from fruits to dust, or to that which grows entirely in the ground; his power of speech was taken away; his corporeal nature was anatomically reorganized, and appears in his progeny of an inferior grade. All other animals were changed in a similar manner to correlate with the transformed system of material and vegetable nature. These changes were *necessarily anatomic*, and imply the exercise of reorganizing or new-creating power.

FOURTH. *Curse on the human race.*

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception—thy pain and thy magnitude—in agony shalt thou give birth to children." Such a transition from Paradisiac pleasure to grief, from few to many children, could only result from anatomical reorganization of woman's pristine constitution. That man correlatively shared a change of corporeal anatomy, need not be argued at length. Thenceforth he was doomed to eat bread "in the sweat of his brow." Before the fall this was not his misfortune: he was, indeed, capable of languor, and needed sleep—we find him sleeping—but he was incapable of perspiration or of such pain as produced it. Exposure then was pleasant; trees were his natural houses; he needed no clothing for protection; the air was balmy, and the solar rays delightful. But now artificial clothing, shelter, food, and medicine are his necessities: now toil and perspiration are demanded for a little health, happiness, and food "all the days of mortal life."

FIFTH. *Curse of death.*

“Dust thou art, and unto dust shalt thou return.”

The tree of life was the antidote of mortality: this removed, man perished. The curse on man's body impaired its primeval vigor: without the tree of life he might have survived far longer in paradise than out of it.

Here it may be remarked that the early and frequent recurrence of death required the more numerous births declared on woman's part, to gain upon the steady drain of population. We may also suppose that, as a division of labor increases products, some of the majestic types of plants and animals existent before the fall were subdivided afterwards into inferior but more numerous genera and species. Before the fall, we have scriptural accounts of only one continent on the globe—that of Eden—but after it, we hear of a country east or at the head of Eden called Nud or Exile, and to this Cain departed. From the fall to the flood, humanity retained its unity of type, unless the curse on Cain marks a division. The mark on Cain was evidently personal, and not tribal, and they who think so do not consider that it was “set upon Cain” for a personal object, and not as a tribal one—it was imposed to preserve Cain's *own* life, and not that of his posterity. A law of marriage evidently existed then which since has been superseded. The sons and daughters of Adam were, according to the Divine law, required to intermarry—to multiply—and this they fulfilled without any injurious results. Now, such intermarriages are not only repugnant to the best feelings of our nature, but produce monstrosities. Such a law may have prevailed till the dispersion of nations, and then ceased at the end of the transition epoch.

In the course of ages, the unity of the human family in one continent or two resulted in a total abandonment of good

morals, and of hostility to God : too much of paradise remained to tempt man to worldliness, lust, luxury, and pride—too much to allow him to think of a better estate, and of preparation for it : too protracted a life was granted for evil ends—too long a one for the pious to suffer the persecution of the wicked. The demanded experiment of enlarged kindness in reforming the world having proved a failure in the eyes of men and angels, God resolved on a further deterioration of the whole mundane system, and carried out his purpose of reorganizing and humbling the system of nature by various acts, beginning with the flood, and ending with the “confusion of tongues.” A flood was needless, if the simple destruction of man was its only design, since a word could have swept all creatures to death. The *prime* object of the flood seems to have been that of displacing the soil on one continent, and of elevating others for human habitation. Its instrumental cause, it appears, was the sudden disruption of the solid parts of the globe, the elevation of mountains and new continents, the subsidence of lands, and the chemical reorganization of the atmosphere and fluids, or of their relations. That the whole world was reorganized in the Noachian age is clearly enough stated in the Scriptures to command universal consent.

SECTION III.

TRANSITION OF THE UNIVERSAL SYSTEM OF NATURE IN THE AGE OF NOAH.

FIRST. *Change of the material universe.*

“All flesh having corrupted its way,” God declared, “I will destroy them with the earth.” In this destruction was to be included “both man and beast, the creeping thing,

and the fowls of the air:" all these were to be destroyed, and the *earth itself besides*. After the flood, "God said, I will not again *curse the ground* [the *ADM*] for man's sake." In this expression it is clear that the ground, or *Adm*—the elementary system of nature—had been a *second time* under a universal, deteriorating, and reorganizing curse of degradation.

Again, the existence of clouds and rainbows after the flood indicates a *new order* of atmospheric phenomena and of coincident reorganization of the elements. Before the flood, we hear neither of clouds, rain, nor rainbows. "The Lord God [says Moses] had not caused it to rain upon the earth, but there went up a mist from the earth and watered the whole face of the *ADM*, or air and ground." The first thunder men ever heard was doubtless from the first cloud that heralded the flood and a new system of *placers* or heavens. St. Peter, in speaking of the deluge, says the world *at that time* underwent a universal transition. He avers that, "By the word of God the heavens were of old—*εκπαλαι ουρανοὶ ἦσαν*—the earth (*γη*—gee) or solid ground standing above the water and below the water—*δὲ ᾧν*—by means of which waters—*ὁ τότε κόσμος*—the systematized world which then existed—as distinguished from the *γη*—gee—or solid ground—being overflowed with water, came to an end. But the present heavens—*νυν ουρανοὶ*—and the earth or solid ground of this age—*γη αὐτου*—are kept in store, reserved unto fire."* The Hebrew term *ADM* coincides closely with the Greek word *κόσμος*; and *ARTZ* with the Greek term *Γη*. *Κόσμος* signifies the systematized world of land, water, and skies, and *Γη* the solid parts of the world. The entire *Kosmos* before the flood—*ὁ τότε*—was destroyed *as a system*—*ἀπολετο*—it was annihilated or was lost—and was suc-

* Appendix B.

ceeded by—*vvv ovpavoi*—new heavens or placers; and new ground—*Γη αυτον*—the *present land*, in opposition to the former.

A curse on the terrestrial system being announced by the Almighty, and such a curse implying a general transition and reorganization, the new appearance of nature after the curse, and the assertion of an apostle that the *old system of nature was succeeded by a new one*, is sufficient proof that material nature was universally reorganized at the flood—that all things underwent thorough transition, either locally or chemically, or partly of both. Both Moses and Habakkuk, as well as St. Paul, confirm these views. They assert that God raised natural landmarks of mountains and climates, etc., as barriers between the races of men. They state the fact of a reorganization of the world and the reasons for it. God having determined to divide the human family into the three major types and numerous sub-types, he reorganized the framework of nature so as to preserve these types from amalgamation. Hence, we have the Americas, Europe, Africa, Asia, Australia; the Atlantic, Pacific, and Indian Oceans; the Gulf of Mexico, the Mediterranean, and Red Seas; the torrid, temperate, and frigid zones; primary, secondary, and tertiary formations and soils; table-lands, plains, and broken regions of vast dimensions; and agricultural, maritime, and desert continents. There being but one or two well-marked lands before this period, it is evident we have now a new order of nature.

SECOND. *Curse on the vegetable kingdom.*

There is no distinct assertion that vegetation was changed in the age of Noah, but at least its *partial* transition seems involved in that of the general change of material nature. In the order of the original creation inanimate nature was first transformed, then vegetation, then the planets, then the

birds and fishes, and then beasts, cattle, and men; and in the reorganization, or new creation, the same order was doubtless pursued. Vegetation seems to have passed through the flood unhurt, for an evergreen olive-leaf was found by Noah's dove upon its native tree. This tree could not have been far from Ararat, near which the olive does not now flourish. The seasons or climates being changed at the flood will account for the changes of flora and fauna of plants and animals; and as the flora changed, doubtless the plants did also. Noah, we learn, was drunk with wine from a vineyard, and, as he was a righteous man, this was an accident, perhaps owing to his ignorance of the new effects of wine. This ignorance seems the natural result of change in the vine itself after the flood, since he could scarce be ignorant of the antediluvian vine and its fruits. If this be so, coupling it with the general changes of flora, we may infer a general change in vegetable nature.

THIRD. *Curse on the animal kingdom.*

The antediluvian food of animals was vegetable only: the postdiluvian was both vegetable and animal. And as the anatomy of herbivorous and carnivorous animals is decidedly different—as of the sheep and the lion—a reorganization of the animal economy is necessarily inferable.

Again, it seems impossible to have crowded into the ark pairs and sevens of all existing species of animals; and we infer that what were then species afterwards became *genera* to existing *species*; and are coerced to the belief that a reorganization of the general *types* of animals took place during the general transition state of the *κοσμος*.

That animals and vegetation shared *correlatively* in the general curse of transition to a lower estate of evil cannot be doubted; and as they are shorter-lived now than in paradise, they may have increased in species and productiveness

to keep pace with the increased inroads of decay and death, as well as for adjustment to new climatic laws.

FOURTH. *Curse on the human race.*

A transition from bad to worse by the curse shows itself plainly in Noah's posterity.

Before the flood, men lived nearly a thousand years, but since then they scarce attain to one hundred. This fact discloses anatomical changes in the human body correlating with the general decadence wrought in the system of nature. A worse climate may partially account for the present brevity of human life, but scarcely explains why we live only a *tenth* as long as our ancestors. Men mature, grow old, and decay without any loss of natural health, and die at seventy, in the very best of climates. Woman changes life at about forty, and exhibits a *law* of life coincident with nature and not accident; thus proving that our anatomy would not allow us antediluvian longevity, though climate were ever so favorable.

Again: animal food was given to man after the flood, to sustain him in climates too rigorous for vegetable supplies. As he was herbivorous before the flood, and is omnivorous now, his anatomy necessarily underwent a radical transformation. An ox cannot now subsist on flesh, nor could man before he experienced a general anatomical transformation of system.

Again: the human race was a unity of type before the flood, but since then it has been divided into a trinity of types. Each member of this trinity differed in type and tongue, and in relations to the whole race. Each type was subdivided into various sub-types—one into twelve, and each of two into twenty-four. All were scattered over the earth: each major type, with its minor types, in the same general fauna. The natural badge of one major type was fair in

complexion—it was active in mind, and superior in morals; another was brown—gentle in mind, and medium in virtue; another was of *melanic* complexion—low in intellect, and most grovelling in principles and passions. One was possessor of a double portion of the earth, and of general dominion; one was his ward, and another his slave; and this double portion was, in the Christian age, to fall to the youngest type.

Taking, now, all the facts together, it is plainly true that in “*the age of Noah*” the entire mundane system—the land, the sea, the sky, the vegetable and animal kingdoms, and the human race—all underwent a thorough and humiliating transition—a reorganization, or inferior and new creation; and this reorganized system is now the system of nature. Since Noah’s times, all nature has preserved a uniform course, and will continue so to do till seed-time and harvest, cold and heat, nature and years, make, through flame, a last transition to glory again.

REMARKS.

FROM the foregoing history we learn, that according to Scripture the mundane system has undergone three universal transitions—a primary, a secondary, and a tertiary. The primary is marked by six distinct epochs, and the secondary and tertiary may have been marked by as many. The primary transition was from chaotic elements by steps to the organization of light and heat; air and water; land, seas, and vegetation; the regular adjustment of planets in their relations of days, years, and cycles; the creation of fish and birds; and of creepers, beasts, cattle, and men. At the close of this transition there was one *habitable continent for man*, called Eden, and one ocean. This continent being new, its soil rested upon primary rock. It was regularly

stratified by the subsidence of all substances to their specific places by their specific gravity at the creation of water and air, or "placers," all things being at first in a fluid state, or "theum"—"Imim." The soil comporting with our best ideas of primeval excellence must have been exceedingly rich and deep, covering the primitive rock with an appropriate basis of universal and splendid vegetation. Over this was first spread a universal mantle of plants and trees, fresh from the hand of God. These were nourished by the light, heat, and vapors of the emerging but unfinished system of nature. Living through a day of blooming splendor, as Adam slept and awoke to behold the face of beauty, so they slumbered through the moon and starlight of the evening of the fourth day, and waking, saw the sun, thenceforth to be their shepherd and their life. The next system of life is marine and atmospheric; and the next of terrestrial or land animals, and man. The order of mundane life was vegetation first, then marine and atmospheric, and then terrene. Should undisturbed remains of organic life be deposited as memorials of the past, we should find those of marine animals in the lowest strata, because water is lower than land; then those of vegetation, since it strikes below the soil; and, lastly, those of terrene animals, naturally existent above the soil. Should they leave remains, and these become displaced by moving waters and cataclysms of the earth, all of the same volume and weight, and in near or remote localities in the same current, would be swept up together in masses. Forests would thus be swept up and rest together; small sea-animals would be collected in masses, and larger animals be found in adjacent places and in the same strata. This would be *generally* the case, but exceptions might naturally exist; many specimens would likely be found straying from their kindred. Hence, beds of vege-

tation or coal, hills of shells, and layers of huge animals might be sought for separately and adjacently; but detachments would be expected in anomalous positions. Again, vast masses of land being detached, and sliding in separate masses, might carry and deposit their remains in the apparent positions and regions where they grew.

The second transition of the world occurred after the fall of man. The train of disasters it set in motion is still operative, the transition at the flood seeming but an expansion and intensification of that at the fall—it was the codicil to the will of wrath. It was occasioned by the use of means, since God, in the systems of nature and grace, always works by instrumentalities, unless they are totally impracticable. And as the world was once transformed by water, and again will be by fire, it is not unlikely that the first curse blended the types of its successors; both fire and water may have wrought the dread humiliation.

We read that when “God drove out the man to till the soil, he placed at the east of the garden cherubim and a flaming sword, which turned every way to keep the way of the tree of life.” The signification of cherub is *covering*—as “the anointed cherub that *covereth*.” It is applied to a cloudy tempest, as, “He rode upon a cherub and did fly: yea, he did fly upon the wings of the wind. His pavilion were dark waters and thick clouds of the skies.” The cherubim over “the *east* or *head*” of Eden were properly clouds of the Almighty. The “flaming sword turning every way” is as properly rendered “a devouring fire on every side.” Indeed, David seems to refer distinctly to the phenomena at the fall of man in the eighteenth psalm. He says, “The *earth shook and trembled*, the *foundations also of the hills moved and were shaken*, because he was wroth. There went up a smoke out of his nostrils, and fire out of his

mouth devoured : coals were kindled by it. He bowed the heavens also, and came down ; and darkness was under his feet. And he rode upon a *cherub* and *did fly* : yea, he *did fly upon the wings of the wind*. He made darkness his secret place ; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness before him his thick clouds passed, hail and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice. . . . Then the *channels of waters were seen*, and the *foundations of the world were discovered at thy rebuke*, O Lord, at the *blast of the breath of thy nostrils*."

The *cloudy cherubim* and *girding flames*, or water and fire, we regard as material phenomena, because a contrary opinion is unnecessary. By them the garden of Eden was doubtless swept away, for we hear nothing of it afterwards ; and by them the world may have been dissolved. We suppose that the *soil* superimposing the great mass of primitive rock was dissolved into a mixed condition like that at the first estate of the world, or "*theum*," and was in like manner generally precipitated in strata again upon the primitive rock. The nature and wants of man being changed, the globe was changed to suit them.

In these strata would naturally be deposited the remains of universal vegetation and of terrene animals ; and if there were upheavals of the beds of waters, as David intimates, (by reference to earthquakes, and the appearance of the beds of channels of waters, and foundations of the world,) then marine deposits would also be observed above the succeeding crust of the earth. Above these *strata* would be the soil for new vegetation. In such a catastrophe, animals and plants would be generally destroyed, as they were at the flood, and for a similar reason. A remnant, however, would be spared,

and become the types of future genera and species, transformed to suit the new state of soil and climate.

New lands, before existent beneath the sea, might be expected to emerge, but inferior in surface furniture to that of Old Eden—the land of Nod may be an example.

The preservation of Adam and of animals would be owing to miracle, as were the lives of Noah and the animals with him. Adam was not driven out of Eden till after the curse, nor did he till an accursed and deteriorated soil until he left the garden. The ground was transformed before he was expelled, if the transition in the ground was coëval with the curse; so that he and the animals with him escaped unharmed while ruin raged without. After the transition was complete, he left the garden, like Noah the Ark of safety, and returned no more. The crust of the globe, in its new estate, would be irregularly stratified. Some parts of the old soil would remain differently compounded, others nearly entire; others would be submerged, and new lands be elevated, while a new and inferior climate would prevail over all. Irregularity in nature pertains to a curse upon it, and irregular stratification would be a witness of the presence of the curse.

The third transition would find the earth with its inferior structure of secondary strata and soil, and disorganize the latter rather than the former, since the curse, for man's sake, was principally upon the tillable soil rather than upon the rocks beneath them. The flood would therefore essay to dissolve and transform the secondary soil and precipitate it in new strata; and as the landmarks of new types of men were to be provided, new continents would be formed, or old ones refashioned, involving the sinking of lands, and the opening of seas and rivers, etc. Mountains and highlands would be

elevated, deserts spread out, and valleys and plains expanded. Some of these phenomena may have had a prior basis, but the anterior outline would now be filled up with general regularity and completeness.

We have, then, *three* great transitions of nature, whose features are to be observed separately, or interlying one another, on our globe; *three* states of terrestrial strata; *three* of climate; *three* of vegetation; and *three* of animals.

SECTION IV.

NATURAL HISTORY OF THE WORLD.

FROM Geology and Zoölogy we derive our principal natural facts as to the transformations of our sphere. The *ascertained* facts of Geology and Zoölogy command our assent, but the many theories predicated upon them, being deductions from the analogy of existing nature with nature as at first, are not worthy of implicit confidence. Analogy is at best an unsafe method of reasoning; but in a field so wide as is the world it is as likely to bewilder as to instruct. We may, however, accept the following things as fully established: *First*. The world was originally in a state of fusion, all its elements being more or less blended. *Second*. Light, heat, electricity, gases, and metals have played an active and universal part in the transitions of matter. *Third*. There have been *three great* transition epochs in the formation of the present crust of the globe. These are the *primary formation* of rocks, stratified and unstratified; the *secondary formation* of rocks, containing vegetable, marine, and terrene animal remains, with types belonging to an ancient era, but connected with

the present by indubitable evidence; the *tertiary formation* of rocks, filled with remains of types of marine and terrene plants, and animals of a *later era* than the secondary, and more directly affiliated with present genera, types, and species. *Fourth.* The climate of the world has certainly undergone *two* general transitions.* *Fifth.* Animals and plants have passed through *two* general transformations.† *Sixth.* Mankind is divided into three major *types* and many sub-types. *Seventh.* Nature is still producing transformations in the inanimate world, but no new *types* of organic life have originated since the written history of man.

In accounting for the three great formations of the earth's crust, and for the transitions in animal and vegetable types,

* Hitchcock says: "The fossils in the recent tertiary strata between the tropics do not correspond to those now living there. Hence, since that period there has been a *total change of climate all over the globe.*" Indeed, the difference of types in the secondary and tertiary strata evinces clearly two great changes since the primeval age—so the earth has subsisted under three climates, the Paradisiac, the Antediluvian, and the Postdiluvian.

† All species and genera of organic life now existent coincide with types of the tertiary and secondary formation, the species and genera of present botany and zoölogy seeming but the transformed varieties, species, and genera of two successive antecedent types. Some species have survived all changes. Connected by fossil remains with the remotest types of antiquity, they are the mute but omnipotent witnesses of the perpetuity of the chain of organic life, since its first existence on the globe. "On going from the pole toward the equator, the resemblance between genera and species of fossils and those now living increases. The exact identity, however, even in species, is rare, though some infusoriæ of the chalk appear to be analogues of living species."—*Hitchcock*. "Potsdam sandstone, the *oldest fossil* rock in America or Europe, possesses a genus—*Lingula*—which has survived all the revolutions of the earth, and is still found in the ocean."—*Ibid.*

and for changes of universal climate, both zoölogy and geology are utterly at fault. They are totally unable to discover any forces in nature capable of producing organic reorganizations of type in the vegetable and animal kingdoms, nor can they disclose any natural agency by which climate could be changed so regularly, conformable to law, as it has been, nor offer us a law by which the earth's crust has undergone three great eras of fusion and stratification, nor tell how continents have been submerged regularly, and regularly arose again, covered with life. Nature has no power to *create* or re-create organic life; and upon the presumption that the continents have twice been, for ages, submerged, to produce the secondary and tertiary strata from a fluid state, life must have ceased, without hope of renewal, if nature was to reproduce it. But that life has not ceased its continuance, since it first began, is abundantly proved by geology: its external forms have varied, but its vitality has always survived.

Some geologists, assuming the perpetual uniformity of nature since the world began, have vastly more trouble with its facts than is agreeable. Without reference to *the direct interposition* of Omnipotence, geology cannot account for the secondary and tertiary formations it brings to light, nor for the coincident changes in organic types and climate. There are correlated adjustments of life with those of stratification and climate, which neither gravity, nor Neptunian nor Plutonian theories can possibly explain; and after fifty years of inane speculation, geology should acknowledge God in recreation as well as in original conformation. The authentic facts of geology accord exactly with those of revelation, and the futile reasonings of many geologists upon these facts but "multiply words without knowledge."

The aggregate age of the world is not stated in the Bible,

but all the speculations of geologists cannot, with *certainty*, extend its primeval age beyond its *common acceptance* in Genesis. Leaving the tertiary or present age of the world, and ascending to the secondary, geology knows little or nothing of its laws of life, or of the dynamics of its elements: there all its predicates are conjectures, and doubtful premises do not admit of truthful conclusions. As all the fused elements in the primary formation of the earth were promptly reduced to strata by the Divine word, through the agency of the atmosphere, so at the fall and at the flood, the existent soils, being in a state of liquidity or suspension, by the same word, through gravitation, doubtless fell to their places at once, without the unnecessary delay of a million years to deposit a sandstone.

But let us close this subject by drawing the parallel, not of geological speculation, but of its facts with the assertions of Scripture.

The Scriptures assert the primary formation of the earth. Geology responds, There is universally a primary formation, consisting of granites and slates, among the latter being a few stray plants. It admits a primitive soil, and points to coal-beds as the débris of primeval forests, and to Silurian rocks spotted with types of Paradisiac life.

Scripture asserts the transition of the Paradisiac system of nature, including soil, climate, vegetation, animals, and lands. Geology responds by all the remains in the rocks of the secondary formation. It asserts that the first formation of the globe was succeeded by a state of fluidity, and by a deposition of new strata, containing the remains of the world's first vital organizations. It declares new climate, new soil, and new and coincident types of creatures; in fine, a thorough reorganization of nature. It speaks, from its fields of coal, of boundless forests drifted from a virgin soil;

its saurians awake and testify, from old red sandstone beds, of pristine glory; silurians repeat the testimony; and limestones, marbles, shales, marls, chalks, and oölites, with all their fossils, unite their tongues in evidence that once there was an Eden world of which they formed a part.

Scripture asserts the transition of the natural system in Noah's age. It speaks of transformation in the soil, in continents, in air, in climate, in animals, and in the types and tongues of men. Nature responds by all her rocky and fossil witnesses, and by her human types.

Geology asserts that America is the oldest continent of earth,* and it thus coincides with the first habitable land of Scripture, or with Eden, and with its four-headed river, the Arkansas, Missouri, Mississippi, and Ohio. "During the palæozoic period, America was divided; a large part of Africa formed a single continent; Scandinavia represented Europe; in Asia there was one large island—this is not absolutely certain."—*Hitchcock*. Asia, Africa, and Europe were not organized as they now are before the tertiary era, though portions of them, uninhabited by man, may have appeared.

The tertiary era includes the deposits from the soil upon the secondary rocks, few of which rocks were disturbed except by upheavals at the tertiary organization. The soil upon the surface now is a part of that once existent upon the secondary rocks, the rest having been merged into rocks,

* "America is an older world still; an older world than that of the eastern continents; an older world, in the fashion and type of its productions, than the *world before the flood*; a country vastly older, in *type at least*, than that of the *antediluvians* and the patriarchs, and only to be compared with that which flourished on the east side of the Atlantic long ere the appearance of man, and the remains of whose productions we find locked up in the *loess* of the Rhine, or amid the lignites of Nassau. America is emphatically the *Old World*."—*Miller*.

clays, marls, grits, or carried into seas. To look for mere *surface* marks of a general deluge is not very wise, though some may exist: the "floodmarks" are observable throughout the tertiary formations generally, rather than on their surface. The phenomena of "drift" and boulders are referable to a reorganizing flood, rather than to a merely surface current.

Geology reports a change of climate at the tertiary formation coinciding with that at the flood; for in the tertiary formation are found abundant remains of tropical animals in high latitudes. Fossil ivory is an export of Siberia, where the elephant can by no means subsist at present: the mammoth, the rhinoceros, and other tropical mammals, are found imbedded there in mud and ice. A mammoth in ice, and undecayed, was found by Adams, and this and kindred animals lived in abundance on the lake-shores of that now-frozen land. Acclimation will not account for their presence there: a change of climate is the only rational supposition.

In the tertiary transformation, organic life was reorganized. This is true of many of the marine animals, as well as of the terrene. Some species seem unchanged, but these exceptions are but connecting links of life between the past era and the present. Transformation seems most apparent in animals adapted to man's immediate service, while wild beasts, as distinct from cattle, may have felt transforming power less sensibly. Nature also teaches that the human race was primordially of *one type and tongue*; but now it shows *three major types*, with about *sixty or seventy subordinate types*, and about the same number of languages.

In vegetation, geology affords ample evidence that transition has been extensively experienced, and this accords with the inference relative to it in the Scriptures.

Taking all the points together, the natural history of the

tertiary formation coincides; in all its principal features, with the great tertiary transition of the world scripturally asserted to have transpired in the era of Noah.

Finally, scriptural history recounts *three great* transition eras of the world, and nature responds, There have been *three*. The transition of nature from chaos to Paradise is answered by the primary formation reported by geology. The transition of nature from Paradise to the antediluvian age is responded to by the secondary formation of geology. And the transition from the antediluvian age to the postdiluvian is replied to by the tertiary formation.

Thus is the biblical history of our sphere attested by the ponderous framework of nature: thus is inspiration verified by the silent strata of our globe, and by the living types of men in every land and clime.

In harmonizing every fact of nature at once with Scripture, seeming difficulties appear, but greater and insuperable ones arise at every step by the attempted show of incongruity. In reaching our deductions, we have canvassed the major obstacles of nature, with some few minor ones, and find none that do not harmonize with the Mosaic history of earth and man. Nature was made for man, and as he became imperfect, creation changed to imperfection with him. Man is but a ruin, and his habitation is but a citadel whose towers are dismantled, whose bastions are abraded, whose walls are broken down, whose streets are filled with rubbish, whose fountains are dry, and whose gates are filled with the dead. Around it are the circling walls of the besiegers, and across it are the mounds and fortifications of Omnipotent hostility.

Students of nature too often become skeptics for want of knowledge, and geology has been constrained to do battle for infidelity; but at length nature asserts her liberty, and brings adoringly her testimony that God is true. Geology

is truth : geologists are often whimsical visionaries in the sanctimonious garb of science. They claim that myriads of years were requisite to form the secondary and tertiary formations of the earth ; but with these ages granted, they come up standing at last where nature affords no aid, and where Omnipotence must work with promptitude. Nature has no law to which the three formations, the three climates, and the three transitions of organic life can be attributed : God must have wrought them by direct creative energy, operating, where possible, through practicable agents, but yet the instant motive-cause of all. The question then recurs, Did God work slowly, or promptly ; did he procrastinate his work through millions of years, or did he “in six days make heaven and earth and sea, and all that in them is?” There is no good sense in the former supposition, while reason rejoices in the latter. There is, then, no substantial cause for discrediting the Scripture history, while there is every reason for its implicit reception. Unreasonable speculation opposes its brief chronology ; but while nature, in its three universal formations, coincides with the records of Moses, the world will be justified in its placid faith in the holy oracles, and the Christian be saved by faith in the Redeemer, when the last transition shall wrap the world in flames, restore the Eden of the past, and bring down the New Jerusalem from heaven.

CHAPTER XVIII.

POLITICAL CONSTITUTION OF THE WORLD.

THE universe, like the American Union, is a confederacy of municipal worlds or provinces. It has a universal constitution, while each of its worlds or provinces doubtless has, like each of our States, a subordinate or municipal constitution. The constitutional law of the universe is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." In character it is twofold, spiritual or religious, and social or political : it correlates to the spiritual and social nature of men and angels.

The municipal constitution of our world before the fall was the Decalogue, a code still obligatory upon mankind. It conforms in principle to the Universal Constitution, and is obligatory alike upon the Church and the State, each being in duty bound in legislation and practice to conform to it. As a *spiritual* law, its observance pertains to the Church alone ; its *external* to the State : the State has nothing to do with its *spiritual* keeping ; Church and State union is not of God, but of spiritual and political sin—"of its father the Devil."

In Paradise a few *statutes* were enacted under this constitution. At the fall a new article—the law of the curse—was added to it, and after the flood another article, each being provisional laws, obligatory on man in a rebellious state.

The Christian constitution was purely spiritual; it added some provisional laws, obligatory until the judgment-day; it added nothing to the universal or primordial constitution except to transgressors. All of these laws were conformable in every respect with "the law of love." The articles of the constitution are as follows:

ARTICLE I. "*Thou shalt have no other gods before me.*" This article requires that God shall be acknowledged as High-priest of religion and Sovereign of nations. As a *political law*, it demands that nations acknowledge God as their Sovereign Legislator, Governor, and Judge, and that they conform all their laws to the constitution he has given them, and honor him with thanksgiving. As a spiritual law, it has no claim on the State.

ARTICLE II. "*Thou shalt neither make nor worship any image of God, nor worship any being but God.*" Such is the substance of this article. Man has a natural sense of deity—he will worship. He feels that he is under the control of invisible powers, and he often conjectures that they exist in creatures far inferior to himself. The worship of idols, or of any thing less than Deity, is not simply a spiritual evil—it produces political degradation. It causes men to think themselves inferior to cattle, beasts, and reptiles; it inevitably eventuates in the most abject sensuality and bestiality. Under its superstitious influence, men at length become mental dwarfs, and utterly lose all true ideas of freedom, improvement, enterprise, industry, and exalted virtue. The Canaanites, the Egyptians, and the Hindoos, are fair examples of "the basest of kingdoms," from abject idolatry. To preserve honesty, industry, enterprise, and talent, legislators should prevent idol-worship, not as a *spiritual*, but as a *political* nuisance.

ARTICLE III. By this, blasphemy is proscribed both as a

spiritual and political evil. Whatever promotes disrespect to the supreme authority in the State enfeebles the government; and profanity is disrespect of the Supreme Ruler of men: it weakens the force of oaths and general respect for law: hence our courts proscribe it under severe penalties.

ARTICLE IV. This article is divisible into three sections, and is of both a spiritual and political nature.

Section 1. "Remember the Sabbath day to keep it holy—the seventh day is the Sabbath of the Lord thy God:" "the Sabbath was made for man:" "in it thou shalt not do any work; neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The anatomy of all men and cattle demands repose, not only once every twenty-four hours, but additionally, one day in every seven. This rest is indispensable to recuperation of wasting nature, and it is as cruel to deprive men of this natural right as to deprive them of sleep. Civil powers should compel its observance, not as a spiritual day, but as one demanded by nature. Without a Sabbath law, the poor eventually would be oppressed by the rich, the dependent by the employer, the children by their parents, servants by their masters, dumb brutes by their owners, and foreigners by their foes. As a merciful safeguard of the poor, of the weary and the oppressed, it should be zealously guarded.

Section 2. Authority over the *external* conduct of children and servants is taught in this law. As a spiritual law, it is the bounden duty of parents and masters to *enforce* attendance upon Divine worship and instruction, leaving the hearts of all to God.

Section 3. "Six days shalt thou labor—replenish the earth and subdue it—till the ground." "This we commanded, that if any *would not work, neither should he eat.*"

The law of labor is Divine: it is a political as well as spiritual duty, and its enforcement is obligatory upon both the Church and the State. God has sworn that the earth shall be filled with people: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it *not in vain*, he formed it to be inhabited—to be filled with people:—I am the Lord; and there is none else." Isa. xlv. Population is in proportion to the means of support, and these are in proportion to the development of the natural elements by industry. The subduing of the earth increases population. It implies the development of every thing in nature that can increase man's numbers and comforts. It implies agriculture, mechanics, arts, science, trade, and commerce; the production and exchange of the means of human expansion over the earth. All lands must develop their local resources and distribute their surplus; and as each continent can produce what no other can, and as all earth's hidden wealth is essential to banish the curse of want and ignorance, the compulsion of productions and exchanges is obligatory on the ruling race of the world—Japheth.

This law denies any prerogatives to savage life; it ignores barbaric idleness; it denies the right of savages not only to the soil they encumber, but to liberty, and even to *life itself*:—"If any will not work, neither shall he eat." The penalty of deprivation of sustenance is tantamount to death, for if we do not eat we cannot live. Rome forbade "fire and water" to the condemned, and this was tantamount to banishment, and the denial of food is banishment from the earth.

By this law, legislation is obligated to encourage industry, and to restrict it by no imposts not absolutely necessary for the world's welfare. Each people must develop the resources

of its own lands, and all idlers must be coerced to productive exercise. All capital must be invested so as to be productive: its original, if destroyed, must reappear in another form. Extravagance in speculation, in apparel, in buildings, in furniture, equipage, gluttony and intemperance, is against this law of universal wealth. Works of taste and monuments of useful excellence, by stimulating healthful ambition to industry and enterprise, may be commendable, but here caution is needful, lest too much capital cease to be productive, and general disaster follow.

This law also requires man to pay special attention to the improvement, preservation, and multiplication of the inferior and useful animals over which he has dominion. It also requires humanity to them and to servants; to see that every member of his private family be productively employed, and that neither himself, nor wife, nor sons, nor daughters, should be simply consumers: all must be busy; all must raise some daily monument of usefulness.

ARTICLE V. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee—this is the first commandment with promise." Filial disrespect should be punished by society with disgrace and banishment. God's penalty is death: "He that curseth father or mother, let him die the death."

ARTICLE VI. "Thou shalt not kill." "Surely your blood of your lives will I require: at the hand of every beast will I require it, *and at the hand of man.* At the hand of every man's brother will *I require the life of man.*"

This penalty was instituted, not by Moses, but by God in the days of Noah. Before the flood it was not the law, but man's corruption rendered its institution finally imperative upon civil powers. The obligation of its execution is as perpetual as the reason on which it is based—as long as it is

true that "in the image of God made he man." The popular objection to this penalty is, strangely enough, a spiritual one: that is, "we should not take away what we cannot restore." When civil governments act without Divine authority, they always sin; but in this case all nations are required to act as Divine agents, *not as principals*, in executing the Divine will. God says he requires the death-penalty, and that, too, "at man's hand;" and what God takes away he certainly can restore. Man, in executing the death-penalty, is but an instrument of God: God is responsible for consequences, and not man. "Life-imprisonment," say some, "is worse than death;" but certainly we may not inflict a worse penalty than God prescribes: we had better obey God and risk the consequences.

ARTICLE VII. "Thou shalt not commit adultery—God made them male and female."

This is both a spiritual and civil statute. It is against polygamy; it demands the one-wife system. Polygamy and adultery are nearly, and, indeed, naturally synonymous. They alike tend to the diminution of population, and are a political curse to any land. They should be proscribed by the civil law, as they are by the law of nature and revelation. Adulterers are unfit to live, and polygamists are but little better.

ARTICLE VIII. "*Thou shalt not steal.*"

By this law, governments are proscribed the privilege of grinding taxation, onerous tariffs, and unjust usurpations.

ARTICLE IX. "Thou shalt not bear false witness against thy neighbor."

ARTICLE X. "Thou shalt not covet."

American covetousness of territory differs from that of any known nation. Monarchies have always coveted lands for the aggrandizement of the few: America has coveted

plumes for its eagle, only to benefit the people. Its desires have not extended beyond its Divinely allotted portion.

AMENDMENTS TO THE MUNDANE CONSTITUTION.

ARTICLE I. This article has several sections adapted to the fallen and imperfect nature of man.

Section 1. Unity of type and political equality of rights was granted to Adam's race, but a right to the blessings enjoyed before the curse was ignored.

Section 2. This relates to woman's rights. Before the fall, her political equality with man is implied in their perfect unity. After the fall, this right was ignored. "Thy desire shall be to thy husband, and he shall rule over or instead of thee," is the law under which she now subsists. This is the *Salic law* of Heaven, and proscribes her from any *official* share of civil government. Man is her Divinely-appointed political representative. The most abject degradation of any people described in the Bible is that in which "children are their oppressors, and WOMEN RULE over them."

ARTICLE II. This embraces the whole world from Noah to the second advent. It has three principal sections.

Section 1. "Cursed be Canaan: a servant of servants shall he be unto his brethren." By this, the race of Ham, as such, becomes lawfully the national or personal bondsman of the races of his brethren till the reformation of the world.

Section 2. "Blessed be the Lord God of Shem, and Canaan shall be his servant." By this, Shem, as the eldest, has a Divine right to political superiority over his brethren, and to a double territory; and a Divine title, as a race, to the service of Ham, as a race, until the Christianization of Japheth. After that, he loses his Divine title to dominion, a double portion of the earth, and to Hamitic service, and becomes secondary in rights and political exaltation.

Section 3. "Japheth the Gods (*aleim*) shall persuade, and then he shall inherit the wilderness-lands of Shem, and then Canaan shall be his servant." By this, Japheth was to be Christianized, but neither Shem nor Ham have any such promise: "The gospel shall be preached among all (primordial) nations for a *witness*, and then shall the end come."

By this law, Japheth has a Divine right to the Americas, for these were Shem's only wilderness or uncultivated lands; and by it, also, he holds a Divine right to Hamitic service, and by consequence to *Hamitic countries* also.

Section 4. From the Divine assignment of superior rights successively to Shem and Japheth, and the humiliation of Ham to a servant, it is plain that the Paradisiac and antediluvian equality of political rights among men was repealed.

Section 5. The perpetual separateness of these three races is declared by this law; for if amalgamation occurred, the fulfilment of the law would be impossible: hence amalgamation, contravening the law, is a sin, and should be proscribed as a political offence against the world's Divine political code.

Section 6. The perpetuation of these separate races was necessarily to be by the use of means; hence they were divided into three different types, and their tongues were also divided.

Section 7. These races were severally appointed to disperse over different continents, and to reduce them by cultivation. Shem was made the world's overseer to enforce cultivation, and when he failed, Japheth was to supplant him. Europe, Asia, and part of America are under cultivation, while the lands of Ham, a large part of America, and part of south-west Asia, are filled with an idle and barbarous people. In good faith to the Almighty, Japheth is under obligation to put Africa, Australia, and south Asia under

cultivation. He is bound by his *divine office and mission* to enforce labor or the Divine penalty of idleness upon Hamites and lazy Shemites, though Hamitic slavery and Shemitic annihilation be the result : *he will fulfil his mission.*

ARTICLE III. *Christian Code.* This was purely spiritual. In its reference to politics, it acknowledged "the powers that be as ordained of God;" ordered tribute to Cæsar, and commanded servants to obey their masters as if rendering service to God; and even an apostle restored a fugitive slave to his Christian master.

The constitutional basis of this code was that of the *Paradisiac*, the *Noachian*, and the *Mosaic*, namely, the "law of love." Some of its sections we quote, and dismiss the subject.

Section 1. Hitherto the doctrine and duty of repentance had been taught and enforced by nature, and by the Spirit given to every man: now they were preached. Repentance unto life is that regret for all offences against God's law which leads to their full and open renunciation and cessation.

Section 2. Saving faith is such a belief in the second advent and in the atonement of Christ as leads us to renounce every sin, and ask God's pardon for all the past. When a man repents, or renounces *every* sin, and asks God's forgiveness, *he is forgiven, for "he that asketh receiveth."* The *direct evidence* that we are pardoned is *the word of God.* We know we are pardoned by faith in a positive promise: faith is *our work.*

Section 3. Regeneration accompanies pardon. It is *God's work.* The evidence of it is internal. A pardoned man is a saved man.

CHAPTER XIX.

PHILOSOPHY OF THE TRINITY OF TYPES.

WHEN man fell, he fell *politically*, as truly as he did spiritually, for he was of both a political and spiritual nature, and under a spiritual and political code of law. Hence the plan of man's recovery involves the political and religious as well as material emancipation of the world from bondage. The great motive-principle to human reformation, underlying the scheme of redemption, is *suffering*. Man was not made merely to sin, to suffer, and to die, or to be a slave; but, being imperfect and a transgressor, suffering, bondage, and mortality were *essential instrumentalities* to his redemption.

"In bringing many sons to glory, it *became* him to make the Captain of our salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are *all of one*." That is, the Captain and his forlorn army necessarily and alike endure the ills incidental to the same warfare. The apostle, in further explaining the cause of human evils, says: "The whole (mundane) creation groaneth and travaileth *in pain* together until now; for the creature was made subject to vanity—to affliction—not willingly, but by reason of him who hath subjected the same in hope. And we know that all things work together for good to them that love God; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The apostle here embraces not only adventitious and personal affliction, but the humiliation and groaning of "the whole creation" under the great curses on the entire system of nature. The cause he assigns for this suffering is, that it directs the heart to heavenly virtue and glory, by impressing longings after a better state of things. It creates desire for *unalloyed* happiness, for light *unmixed* with gloom, for permanent life and prosperity. It recurringly and perpetually suggests supernal comfort, and impresses the necessity of virtue to secure primeval enjoyment; enforces the need of repentance, pardon, and regeneration as preparatives for bliss; directs man to the contemplation of his imperfections and sins as the sources of all his misery, and to reformation and virtue as the only basis of permanent enjoyment.

Spiritual reformation is the only genuine basis of political regeneration, and affliction directs the mind to spiritual renewal. A belief that rewards and punishments will be dispensed at the judgment-day is impressed terribly by analogous condemnation in the present life; and such belief tends to thoughts of reformation and preparation to meet the Judge. Repentance toward God is spiritual reformation; it produces obedience to the Divine code of law, both spiritual and political; and the world's political redemption becomes, therefore, altogether dependent upon the great Christian law of justification by faith. This faith suggests repentance or reformation, it inspires it, and *ends* it. Afflictions, then, by perpetually suggesting a state of unmingled happiness, by coercing the mind to the necessity of a virtuous character, and by presenting a gloomy future to sinners, naturally constrain that conviction of duty which leads to decisive repentance, to pardon, and to regeneration.

Virtue is, in its nature, eternal and immutable; it develops the highest as well as the lowest enjoyments; it

evolves the bliss of boundless love, the pleasures of an immortal intellect, and the most exquisite gratifications of sense. Vice ignores the higher delights of morals and intellect, and gluts itself with the inferior and decreasing ecstasies of sensuality. The tendency of fallen natures is to riot in the lusts of the senses, and to abjure the lofty bliss conferred by a high estate of developed mind and morals. Give to fallen man ample means of sensual gratification, and he never aspires beyond them. Had *Paradisiac* luxury remained, repentance and virtue had been unknown: the loss of higher and moral comforts had not been felt, since man was without relish for them. It was by the transition of Paradise, and the abstraction of man's objects of desire—by the removal of them to heaven—that he was led to look upward for his treasure. It was by attracting and removing material pleasures that God attracted man to himself. *Material comfort* was the only ringbolt of the sensual world to which Eternal Mercy could attach the almighty chain of salvation, and warp it from the floods of death to the haven of angel happiness.

After Eden was denuded of glory and the antediluvian age appeared, still the means of sensual gratification were so many that man, despite his mingled misery, sought all his comfort in lust. With a still exuberant soil and favoring climate, with unity of race and country, and with life protracted for a thousand years, "the workers of iniquity joined hand in hand." Instead of being "led to repentance by the goodness of God," mercy was abused; light afflictions were despised; and, with united opposition to God and virtue, "all flesh corrupted its way, and filled the earth with violence." This era of mingled mercy and judgment proved unavailable in restraining vice and reforming man: the smiles of Mercy were too common, her stripes too few for the

incorrigible race : the experiment was a failure. Yet it was a needful experiment : it was requisite to evince to men and angels that the severity of God's afflictions are proportioned only to the absolute requirements of the case. Man now complains bitterly of his misfortunes, and often censures Mercy for our seemingly needless ills ; but the great experiment of ancient mildness gives an overwhelming and confounding answer to the complaint. The parable of the Prodigal Son illustrates the philosophy of the world's misery. With a full purse, dishonorably forsaking parental law and counsel, he heeded naught but sensual delights. While fortune lasted, he lived riotously and infamously, nor thought nor cared for home, nor of his loving father there. At length, with patrimony wasted, and when "friends, who in his sunshine lived, like summer leaves were gone," he was reduced to labor for a support. But even this humiliation did not crush his pride and rebellion : he was willing to toil rather than return. When, however, he was reduced, not to toil only, but to the degradation of a swineherd, and when starvation was the adjunct of his inferior office, then he felt he had reached the lowest degree of sorrow : he was next-door to death. Then, and not till then, did he repent, return, and beg a servant's place ; and not till then, reformed and forgiven, did he reënter the glories he had forfeited. Like him, the world has passed through three stages of rebellious life ; and, like him, it showed no disposition to return, till, successively, it lost Paradise, was sentenced to toil for a subsistence, and finally reduced to the lowest degradation at the very gates of death.

Before the flood the curse was a general one ; but afterwards it branched into specific directions, and looked prospectively to political redemption. The curse of death and brevity of life were common to all ; but the curse of *soil*,

of climate, and of condition was unequally distributed. Yet all things were so correlated as finally to effect the highest good to all. The trinity of races, and allotments under the second curse, demanding separate consideration, we treat of them separately.

SECTION I.

PHILOSOPHY OF UNITY AND DIVISION OF RACES.

WHERE virtue prevails, *confederated* unity tends to the loftiest development and happiness of social beings. In a vicious state of society, confederation tends to *consolidation*; and this becomes the most potent means of corruption, oppression, and degradation. It is omnipotent in spreading error, and in resisting the proposed reforms of virtue. Before the flood, a unity of land, climate, race, and tongue, resulted in the universal ruin of peace and virtue: religion fled before such consolidation; and Noah's house, alone of all the earth, offered her an asylum. To reform the race, it was, therefore, indispensable to disrupt this unity, to annihilate the consolidation of iniquity, and to prevent its future possibility. "DIVIDE AND CONQUER" was therefore the sum of the Divine philosophy; and on this principle the human family was divided into major and minor types, appropriated to different and differing lands and climates, and subdivided still by diverse tongues. This plan not only prevented any general consolidation, but even any general confederation, to the end of time. Christianization prepares for confederation; and the conversion of Japheth implies his final unity of federation in the Millennium; but political equality among the great types being proscribed, no general

and equal confederacy of the world can occur before the Second Advent.

By the division into types and sub-types, their middle walls of partition confined local errors in philosophy, religion, and practice to a comparatively narrow limit. Local errors and vices, if they essayed to universal conquest, were checked by others: error made war with error, till the weary world became atheistic; and quite abandoning, *in heart*, all corrupt systems, was the better prepared to receive a religion commending itself to human wants. Buddhism, Brahmanism, Shamanism, Romanism, and Mohammedanism have been checks upon each other, and no one false system of theology has been universal since the dispersion, nor ever can be.

Had the world been of one language, infidel books might have poisoned all lands; but their babbling tongues dropped silent at the margin of their own faunæ, and the world was the better by it.

Again, while different types have prevented the widespread and consolidated hostility of error to truth, the arrangement has permitted Christianity to conquer the world in detail, taking one tongue at a time. Thus Rome, Germany, Ireland, Scotland, England, and America have been in turn indoctrinated with Divine truth.

Division of types, also, tended greatly to scatter man over every land on the globe, according to the Divine order. Each being naturally adapted to different climates, soils, and pursuits, all moved, almost instinctively, to their scattered realms. Besides this, distinct tongues and anatomy beget antipathies which ignore *permanent* affiliation or confederation: they promote hostilities and repugnance to either scientific, social, or theological fraternization. War between different types has been one of the greatest instruments of general dispersion.

Had the races not been of diverse colors, features, hair, tastes, and tongues, amalgamation had likely proved general, and such empires as those of Babylon, Persia, Greece, or Rome might have become universal. The confederation of races possessing neither consanguinity, unity of religion, nor literature, naturally tended to dissolution; and the fabric of empire, being of materials incapable of assimilation, crumbled by a natural law. Diverse anatomy became a natural badge of distinction between races; and though forgetfulness of the Divine law, or disrespect of it, may have prevailed, yet instinctive repugnance to intermarriage among diverse races prevented its frequent occurrence.

The creation of types was miraculous. The time of its occurrence was at the reorigination of nature, in the Noachian age; but its exact epoch, in this reorganizing era, is not revealed. We do not believe it was at the birth of Noah's sons, for that was prior to the reorganizing age, and contrary to creative analogy. The miracle seems to have been at *one* epoch, or after the heads of the sixty sub-types were all born: it may have been impressed at the confusion of tongues. The complexion of Adam was *rosy*, or that of Japheth. And as Japheth's types were not engaged in the rebellion at Babel, while those of Shem and Ham were, it seems reasonable to attribute these changes of color and anatomy to that emphatic epoch of tribal severance. Japheth not being there, his original color would not likely be impaired, while that of Shem and Ham was obnoxious to wrath. The names of Shem, Ham, and Japheth, or colored, black, and fair, may have been assigned them after this event, as descriptive titles of their posterity rather than of their own persons.

The severance of the greater types by continents, waters, etc., would be the most formidable of barriers to amalgama-

tion, and, combined with that of types, render its general prevalence utterly impossible. Each continent differs from the others, as do the types which occupy them: in soil, climate, and structure they conform to the condition assigned their several races in the law. Each race is needful to the other; and each continent might easily produce a surplus needed by every other. Thus, while division of race is provided for, a recognition of descent from a common stock is to be kept up by the exchanges of commerce. The world will always be poor until every continent is brought under full culture.

SECTION II.

PHILOSOPHY OF HAM'S CURSE.

A GENERAL curse is on all men, because all are transgressors of a general code of law; but a specific curse on a nation, an individual, or a type, must arise from some *specific* national, individual, or tribal transgression—"the curse causeless shall not come." The curse on Adam's race generally was predicated upon the foreseen transgressions of all his posterity: its dereliction was prevised and provided against.

And the curse of bondage was inflicted on the Hamites as a law, by Prescience, in view of their foreseen transgression of the specific law of labor, and not from any caprice. This fact, though not stated in Scripture in so many words, is yet so irresistibly inferable as to preclude all doubt. All the specific national curses in Scripture are impressed for a specific transgression; and the kind of transgression is always indicated by the kind of curse inflicted. Now, it so happens that the great body of the lands of Ham has never been

cultivated, Africa and Australia having always been a comparative wilderness of barbarism. The grossest and most abominable idolatry, ignorance, and imbecility of intellect having universally marked their history, they have accomplished almost nothing, either for themselves or the world. These things being so, and "the curse never coming causeless," and always correlating to the transgression when it comes, it follows, inevitably, that the curse of bondage was pronounced in prospective view of *Hamitic idleness and barbarism*. Moral and mental inaction always succeed to material laziness; and wherever material industry prevails, there mind and morals invariably improve. Hence, the surest plan for Hamitic reformation being through industry, and voluntary industry being repudiated by Ham, the Almighty justly enforces it upon him, and by whomsoever he will. Ham is thus made a bondman as a *penalty for violating the primordial law of labor*. As all the Divine code is consistent with the law of love; as the curse of toil and death harmonize with it; so, also, does the law of Hamitic bondage. And as the world would never reform without the intervention of the Adamic and Noachian curses upon the general system of nature, so neither would the Hamitic race become regenerate without the additional curse of bondage. This curse was necessarily to prove a benefit to Adam's race generally, and, specifically, to the master races; but, above all, to the subject race. Never till this race became a bond-servant to Japheth in America, did it possess an enlarged representation among the redeemed in heaven. Here it has not only enjoyed a knowledge of the gospel, but has vastly augmented in numbers. Three hundred thousand were originally imported hither, and about that number now profess faith in Christ; while their entire population has augmented to about fifteen times its original number. All

the converts from paganism throughout the world, through an expense of millions on millions of money, do not amount to more than have been brought to God through Japhetic bondage. Political and terrestrial supremacy is not promised to the Hamites, as a race; but spiritual glory may be theirs in the world to come, and vast amelioration in the present dispensation.

We are not at liberty to suppose that the Hamites were originally devoid of lofty intellectual capacity; but whatever was its pristine calibre, ages of inactivity have diminished its brain and power, and ages will be required to restore it. The Hamites are susceptible of vast mental, moral, and physical improvement; yet their relative inferiority to Shem and Japheth cannot be surmounted, unless these retrograde.

The North calls upon the South to educate their slaves, and this they should do. But the kind of education really demanded is quite another matter. The Bible prescribes the education obligatory upon Southern masters. It says, not "teach reading, writing, arithmetic, mathematics, pneumatics, nor politics," but "teach them all things whatsoever I have commanded you: repentance toward God, and faith in our Lord Jesus Christ."

As for a *literary* education, the South cannot give it—at least while the North will encourage slaves to desert their masters. Would Northerners do like St. Paul—send back the fugitive slave to his master—the South could then educate without loss: the North prevents the negro from literary improvement.

As for the impiety of Japheth's mastery of Ham, it is all a chimera. It was needful for Ham's regeneration that he be compelled to labor; and it was just in God to use an intelligent instrument of supervision and coercion; and God's

choice of Japheth was as just as if angels had been appointed to compel obedience to the broken law: it was consistent with the law of love to a disobedient people.

SECTION III.

PHILOSOPHY OF SHEM'S BENEDICTION.

GOD governs by instrumentalities, and the powers that be are of his ordination. In governing the world politically and spiritually, there are necessarily superiors and subordinates: this holds of races as well as of states. The Divine political constitution was to be obeyed by men; its ordinances were to be authoritatively enforced upon the disobedient. This compulsory or executive power was not left to chance: it was regularly delegated, and its receiver became responsible to the Supreme Being for its prompt exercise. It was first conferred upon one of the three races—upon Shem; and he was obligated to reduce the world to order; to see to it that all races conformed their politics to the Divine political code. In Church and in State he was the world's grand imperator: he must rule—all must obey. His birthright prerogatives were typical: they followed the order of God, the King of nations and High-Priest of religion. He represented the authority of the God-man, Heir of heaven and of earth: hence he held a portion in the old world and in the new—a double inheritance. Ham was his servant by reason of transgression; Japheth was his ward, over whom he was guardian. If he failed in the discharge of the duties of his office, it was forfeited by the failure, and he sank to the grade of a subordinate race. His name is "*the sup-planted*," and this describes his fortunes.

SECTION IV.

PHILOSOPHY OF JAPHETIC DOMINION.

JAPHETH'S succession to the office of mundane imperator was of Divine appointment. It was owing to Shem's incompetency or inefficiency, or both. Shem cultivated but one of his continental possessions: he left the other unimproved; he set the inglorious example of a law-executor being a law-breaker. He was required to see the Divine constitution carried out by the world; but left Ham to live in his uncultivated wilds as a barbarian, and did nothing to stimulate Japhetic industry. He forsook even his Divine religion, and ignored his own obligation and that of the world to the political code of Heaven. To these general propositions there are no enlarged exceptions. As a race, the Shemites were not such a general blessing to the world as men had reason to expect: they did not exalt the whole race of Hamites by labor, as duty required, nor did they enlarge their own wealth, as was demanded: they even rejected that Saviour who was of their own blood. Their displacement from regal power was therefore imperative. Ham was the natural heir to the succession, but being a perpetual violator of the Divine law, was unfit for the office. Japheth, however, having learned the law both theoretically and practically, became the proper and Divine appointee.

The duties of this office require a thorough knowledge of the Divine political code applicable to the Noachian dispensation. They demand that Japheth shall *enforce* the law of population, of labor, and of Hamitic service: it is not his *privilege* to execute this law—it is his *bounden duty*. He is appointed to dominion over all things in the political world under God. He is the Divinely-inaugurated presi-

dent of the world, adjured to maintain its national constitution inviolable. He must place all countries under tribute, and especially those of Ham; he must see that all nations are producers, but especially the race in Africa, Australia, and India. If Shem will not work, he must perish: if Ham will not labor, he must become Japheth's slave.

The philosophy of Noah's law may be briefly expressed by a parable. A farmer said to his three sons, I have four plantations under mortgage, and other property beyond. All is for you, finally. I am now about to leave you, and I give to you these four plantations. You must work them, and pay your contingent expenses severally, and then pay the surplus into a common treasury to meet the liabilities of the estate. To Shem, my eldest son, I give two farms, and appoint him treasurer and general overseer of the whole. The position of his farms is eligible for supervision and production. To Ham I give my spice and aromatic and gold farm, divided into three parts. To Japheth I give the poorest place, but it is still very valuable. Now, my sons, as Shem has two plantations, if Ham will not work, in view of the future property I promise, then I place him in the hands of Shem, as the executor of my will: Shem, if Ham is not industrious, do you take charge of him and his plantation; make him work for you on your own plantation, under your own eye, and also on his own plantation, under your direction: if he will not work voluntarily, then coerce him. Again, if Shem will not discharge the duties of his office with fidelity and promptitude, then, Japheth, do you occupy one of his plantations, and take Ham with you there: make him work for you both there and on his own plantation: see that all the plantations are abundantly productive. Take your salary for service as supervisor from both Shem and Ham, and then take the balance and pay the debt.

As for the continents, the location of American Japheth is the natural seat for the capital of dominion. Africa, with its non-maritime coast, its unwatered and unnavigable interior, its dreaded climate, its desert wastes and outside location, is, with Australia, totally unsuited for a capital of the world. Asia, though maritime and agricultural, is too complicated in structure, and relatively too lateral to be the central seat of terrestrial power; and the same observations hold of Europe. America only of all lands is the natural head of the world. Simply agricultural and maritime in structure, it is, by wind and water, the elemental capital of the system of nature. Its position is central; it lies between all countries—the old world flanking each of its sides: Japheth and Ham in Europe and Africa on the east, and Shem and Ham in Asia and Australia on the west. The head, the centre, and the oldest part of earth, America, the birthright realm of Japheth, is the appropriate site of his throne, and court, and capital.

The full observance of the Divine political code by the great races will scarcely be coerced by Japheth until Europe and America shall be confederated upon it as the great basis of peace and affiliation. When Europe shall become one empire, and America be one, the two in harmony will usher in that state when men “shall beat their swords into ploughshares and their spears into pruning-hooks, and study war no more.”

CHAPTER XX.

SPECIAL DUTIES OF JAPHETH.

LIKE our own country, the world is a regularly organized government. It has its Divine federative constitution, its supreme and terrene legislative, judicial, and executive departments.

It is divided into three great and subordinately graded departments, or into four, counting the birthright or double division as two. Each of these departments is divided severally into about twenty-four, twelve, and twenty-four primordial provinces or types. Over all of these Japheth is now the chief magistrate, judge, and legislator, subordinate to God only. The primordial constitution is the Decalogue: the amendments to it are but *provisional articles*, ordaining a *provisional government* "until the times of restitution:" these are the Adamic, the Noachian, and the Christian codes of law. By a change in the moral relations of man to the law of love, these articles are conformable to that law, though seemingly otherwise.

As a subordinate legislator of the world, Japheth is obligated to establish an *intertribal* and also an international code of law, conformable to the Divine constitution, and to enforce its observance upon all. As a subordinate judiciary power, he is required to observe the Divine decisions upon all points of the Divine law, as they are promulgated by their application in history; and he is to legislate conformably. As the

ordained executive power of the world, it is his imperative duty to enforce the observance of the Divine code upon all countries and people, and, by consequence, to enforce such a code of international and intertribal law as is essential to the permanent establishment of the Divine constitution. Shem and Ham, by transgression, having forfeited all right to any share in the supreme government of the world, its entire functions devolve upon Japheth, just as the dominion of the world passed from Adam, by transgression, to Christ, the second Adam.

From these premises we deduce certain practical duties immediately incumbent on the Japhetic race.

SECTION I.

DUTIES TO THE SHEMITES—ASIA—AMERICA.

THE Divine law of population and labor necessitates the law of local and foreign exchanges, or of trade and commerce. If any people shut their ports permanently against exchanges, the Divine law requires their disruption; and Japheth is to see that they are opened, and kept open, *not to monopolies*, but to the whole world. This should be effected by persuasion, if possible, but, if not, then by force.

Again, as he must enforce the observance of the Divine political code upon Shem, he must also enforce its knowledge. This he can do only by coercing, if necessary, the free circulation of the Divine code among all Shemitic nations. And as this code is found in the Bible only, Japheth must require that Shem admit its free use by his people. According to these things, China, Japan, Western Asia, and Poly-

nesia must make their ports free, and permit the untrammelled spread of the inspired word.

Shem in America having, by Divine decree, forfeited the country to Japheth, has now no Divine right to the soil. The penalty of barbarism being death or servitude, and American Shem preferring the former alternative, God allows him his choice: an Indian will die rather than be a slave. God has then sentenced him, not to servitude, but to annihilation. Where he will cultivate the soil, there Japheth should allow his possession—not otherwise. The Indian, however, should receive for the soil he yields to Japheth an equivalent—as much as it is worth to him in a wild state. Abraham acted upon this principle: though Canaan was his, in Divine right, he yet bought land for money, and, like William Penn, would not receive it without price. Some portions of Canaan, however, were divested of population by the Almighty for Israel's occupancy, as were some parts of New England for the Puritans. At the conquest of Joshua, war being offered him, he accepted it and took the country; yet still permitting some of the ancient race to possess settlements in the country, with subordinate privileges.

Were the Indians to preserve their wild countries intact by civilization, millions would be prevented from existence: hence their murderous policy should be overthrown; little more than a decent respect should be paid their claims. Brazil, Peru, Guiana, Central America, Mexico, California, Oregon, and all other Indian wilds should be surveyed, sold out, and cultivated by the white race. If there is cruelty in this, God is responsible for it: Japheth is not his "*discretionary agent*;" he must obey God rather than his less wise scruples of philanthropy. America must be cultivated: Shem must work or die: Japheth must see to it.

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SECTION II.

DUTIES TO THE HAMITES—AMERICAN SLAVERY—AFRICAN COLONIZATION.

LABOR is the law: the penalty is death to Shem, to Ham slavery. All continents and islands must be highly cultivated: Japheth must compel it. Material, mental, and moral wealth are correlative and inseparable means to the world's millennium. The cultivation of the soil is indispensable to their evolution; and this, if necessary, Japheth must coerce. Ham and his countries are placed under the special care of Japheth: Ham's welfare devolves upon him—he is responsible for it.

Hamitic nations are divided into two great classes, the semi-civilized and the barbarous. The former reside in India, Egypt, Abyssinia, and Barbary; the latter throughout the residue of Africa, New Guinea, Australia, etc. The Divine law originating Japheth's right to their service and countries, he may reduce them to either national or personal bondage at will. The restriction upon this right is, that the servant shall be a productive cultivator; that his numbers shall increase; and his habits and morals be improved. Spiritual regeneration and preparation for heaven is the *primary* end of all mundane curses: political ends are all *secondary*. But labor is the first step to political reformation: an idler cannot be religiously reformed: he is proscribed by Heaven as a murderer, his penalty being death. Japheth must then teach Ham to labor, as the first degree of his instructions: religious instruction may *attend* that of labor, but mental cultivation can never precede an industrious constitution. American Indians and Hamites are naturally indolent; far more so than the restless Japhethites. This

natural infirmity may result hereditarily from ancestral idleness, confirmed into a constitutional trait, and inspissated by transmission. From the Indian it now cannot be eradicated; and he must be destroyed: from the Hamite it can only be eliminated by labor, *under an overseer*. If labor is essential to Ham's good, and if he will not labor without compulsion, then a master is to him a Divine good—a good arising out of evil, or one evil correcting another.

The Japhetic master is obligated to confer the means of religious instruction upon the slave, and to coerce his external attendance upon them: with the heart he has nothing to do.*

Cruelty to the Hamitic servant is forbidden. The British in India have practiced the most ungodly cruelty toward the Hamites; and, unless they do better, God will wrest the country from them, and give it to a more humane people. It may be set down as a law, that cruelty to slaves will disclose itself in their diminution of numbers, while their numerical increase will evince humane attention. The early subordination of Israel in Egypt was productive of millions, and shows the effect of magisterial leniency. The discovery of coincident humanity and increase led Pharaoh to adopt a cruel system of bondage and decimation: then emancipation occurred. The cruelty of the British in the West Indies is manifest from the diminution of nearly three millions of imported slaves to a few hundred thousands, in the course of a comparatively short time. And the demand for fresh importations by Cuba and Brazil is proof of extraordinary oppression. The stock of slaves originally imported was, with humanizing care, sufficient to have supplied all the

*On this point the invaluable work of Dr. M'Tyeire should be perused.

demands of the country, present or future. This wholesale cruelty was, like that on Israel, the presage of emancipation and of change in mastership. English and French cruelty raised the cry of emancipation, which, from that cause, became omnipotent: Cuba and Brazil will ere long change masters, for the same reason.

Humanity to the slaves in the United States is widely patent in their increase from two or three hundred thousand to about five millions. Our people are the best masters the world ever saw, and their easy yoke should displace that of Spain, Portugal, Brazil, Mexico, and England, and doubtless will.

The slave-trade, from which American Japheth obtained Hamitic service, was a cruel traffic; but needlessly so: its cruelty was a just cause for its extinction. As Jacob would have entered upon Esau's birthright and blessing without the duplicity of himself and mother, and without their consequent distress, so Japheth would have enjoyed the birthright of Shem and the service of Canaan without theft or cruelty—without the nefarious conduct of the slaver.

There is certainly no utility in the slave-trade now: a sufficient stock is on our shores to answer *our* ends, as well as those of Providence. Hamitic service is now a blessing to us, but the mode of its transplantation was generally an abomination.

The abolition of Hamitic slavery in America is an impossibility, unless it be abolition by extermination. The numbers of the two races are too great to permit any permanent harmony. A transition like that of the world at the flood would occur here, were a simultaneous eruption of the deeps of society to transpire by the dissolution of the ties which now bind the two races. It would ruin the age of progress. The

enginery of its locomotive would be dissolved, and the Hamitic race detached from the only train by which they are advancing or can advance to final amelioration. Should some new motive-power be discovered, superseding the necessity of manual toil, then the detachment of races might be safe and desirable, but not till then. It is not impossible that such a motive-power will be discovered, when man's morals will permit its use with safety. Then would occur the world's promised *sabbatic year of rest*. We hope it; we expect it; we believe it will come, and that the time is near. Then Africa, prepared by colonization, will be ready to receive the exodus of her sons as they "return to their own possessions;" then will "the silver trumpets" be withdrawn from the ark of the covenant, and "proclaim the year of liberty." "God worketh wondrously: he doeth all things well."

It has been asserted that the slave States do not prosper in population and happiness like the Northern States. This may be true as to numbers, but is not true of *comfort* and *proportional* wealth. There are natural causes for any alleged difference in numbers, aside from slavery. Local position and circumstances have given the North a preponderance in numbers, rather than any inherent malevolence in Hamitic slavery. By location and maritime structure, the North is constituted for a commercial as well as an agricultural country, and in these respects has vast vantage-ground: from these it was enabled to engross the wealth of the carrying-trade of America and of the world. From relative position, she has been one of the great gulfs into which the whole fluvial system of Southern wealth has poured, with many an overflow. *Local position* is almost every thing to an enterprising people. Besides this, foreign

population has augmented the North with its millions, while it has scarcely touched the South. Some new Northern States are nearly half filled with foreigners.

In the South, wealth is greater in proportion to population, and neither black nor white are coerced to that painful and protracted toil which marks the Northern operative with lines of woe and weariness. Some cry for dissolution of the Union; some say the North is of more use to the South than the South to the North, and *vice versâ*; and each section asserts it could get along without the other. Such bickering is as senseless as quarrels between wife and husband. "Which is of more use to the world, man or woman?" or, "One can live without the other," are silly propositions. Doubtless man and wife can live apart, on an emergency; and both are of use to the family. But why should they live apart, when it is better to live together? why be divorced on a servant's account? or why separate simply because they can live apart?

COLONIZATION.

The cultivation of Africa is a necessity of the world. Each continent possesses indigenous and peculiar gifts, needful for the comfort and sustenance of all. Were Africa under full agricultural and mineral development, the whole earth would be richer by it: every part of Europe and America would feel the rising tide of wealth, and every purse be dilated by it; it would add one fourth more to human means of support; but while it remains untilled, mankind are all proportionally leaner by it. God has commanded its subjection to labor, but the race to whom he gave it has repudiated the law, and its obedience must be coerced by its appointed executive. Whether European or American Japheth is to be the overseer may yet be a ques-

tion of vital interest, and, to prevent future conflict, should early be settled: until Europe is a democracy, any legal union with it is divinely proscribed. Till then, Providence and reason are our best guides; till then, let Europe attend to North Africa and East, and America to the West.

From the nature of African climates and diseases, the general subjugation of Africa to labor under the immediate supervision of Japheth is impossible. The Hamites themselves must be the mediate agents of the white race in this work. To accomplish this end, God has brought forth from American slavery the very kind of mediators required. The free blacks of our country, the posterity of the emancipated, have acquired such a practical knowledge of agriculture, arts, and literature, as to prepare them eminently for pioneers in this work. In addition to this, the inferiority and poverty to which they, in general, are socially and politically subject, is a strong providential call for their return to a land where alone they can hope for elevation. A mere panic in the South may jeopardize the life of every free colored man here. True, many of this class are not fit for the work, but most of them are.

For thirty years an experiment of thus redeeming Africa has been under the direction of private benevolence. For ten years a republic, growing out of colonization, has been in prosperous existence; and each successive year has increased the products of the country fifty per cent. Liberia is the most remarkable political phenomenon in history. It alone, of all the nations ever organized, arose without bloodshed. With the most exuberant soil and the most favorable of climates, with the greatest variety of fruits and indigenous staples, it has advantages for the site of Hamitic dominion which no other part of Africa affords. Like the early American colonies, Liberia met experimental difficulties, but

now, wiser by experience, its prosperity is not only hopeful, but real.

With Liberia for an entering-wedge to Africa's cultivation, our country can effect it with rapidity. The Liberians should be empowered to persuade or to coerce the natives to till the soil. There should be a governmental compact to this effect between our country and Liberia, guaranteeing the perpetuity of the latter in all its agreed-upon efforts to inaugurate the Divine law of industry. The best minds and statesmen of our country have regarded Liberia as the vanguard of African civilization; as providentially established, not for itself alone, but for all the race upon the continent. Hamitic mind, as a general proposition, will never surpass the Japhetic, but still it is susceptible of vast expansion, and the age of its emancipation has already begun. Subserviency of the race to Japheth will continue with time, but the *mode of that subserviency will not always be confined to personal bondage. Personal bondage may pass into simple subordination of race*, if there is hope of a sabbatic year, or rational expectation of a millennium. To prepare for such a grand transition and concomitant exodus, Africa should be colonized. Such a transition will occur only when a coetaneous transition occurs in the discovery or invention of a better substitute for Hamitic labor. The discovery of motive-powers in the past has always been collateral with moral improvement, and one more degree will leave steam to its freedom, and give man no labor beyond the mere exercise of supervision. This anticipation is no idle dream, but the deduction of reason—the report of observed experiment.

Our States should not only favor, but humanely provide for the colonization of free blacks in Africa; and, without cruelty, enforce it. Negroes are not citizens of our country,

nor can they be: let them be sent where they will have motives to ambition.

In the South, "the free colored question" is beginning to be agitated; and a change in the relations of the free blacks to the slaves and the whites is imperious. They should be sent to Africa if they are fit for the country; otherwise they should be dealt with humanely but wisely, and made to be useful producers.

EMANCIPATION FOR COLONIZATION.

A gradual emancipation of all the slaves in our country, and their transmission to Africa, under present values of labor, is an impossibility. To colonize the qualified free blacks and occasional emancipated ones, is as much as can be now accomplished. According to the most feasible plan of emancipating the *slaves* of our country and sending them to Liberia, under present circumstances, were all parties agreed, the cost would be not less than *twenty-seven hundred millions of dollars*.* This considerable difficulty closes the door of hope against freeing the country of slaves by gradual emancipation. And as for general abolition, the Scripture does not demand it; nor will it occur till the sabbatic year, and on the discovery of a substitute for Hamitic service: then all creation would readily join in carrying Ham to his fatherland.

CLIMATIC LOCATION OF HAMITIC SLAVERY.

The local limits of Hamitic slavery should always conform to equivalent ones in their natural fauna. Hence, all attempts to establish it by law, for merely political ends, where God has set natural barriers against it, are as unwise

* See fully on this point in De Bow's Review, vol. i., No. 3.

as they are cruel. Canada and Iceland are no proper places for blacks: neither are the Northern States of our Union, nor are some of our Western territories. Where natural law does not oppose its location, there it may be instituted alike usefully to all. But one thing is certain: if experiment proves any thing, then the Southern people of our Union are the only people who ought to control slaves. To neglect the food, clothing, shelter, and religious instruction of slaves, as others do, is in violation of God's law: so are all needless corrections; and so likewise are all preservations of criminal slaves from merited penalties. All political hindrance to the extension of Hamitic service over countries where it can be useful is, also, in opposition to the Divine constitution.

Finally, the law of God on Hamitic slavery will prevail, and all hostility to it will cease when it is properly understood. In the North, there are *three* opinions, and virtually three political parties, on Hamitic slavery. One party, really very insignificant in numbers, is for immediate abolition. Another is for confining slavery within its present limits: this is the Republican party. Another is for allowing the people of each State the privilege of saying whether or not they think it desirable. A terrific onslaught has been made by the small party on the inconsistency of the Declaration and Constitution. The Declaration, they say, asserts the political equality of races, while the Constitution denies it. But as the meaning of a document is to be understood from the circumstances under which it was penned, and from the conduct of its originators; and as the Declaration really was addressed only to white nations; and as the Constitution was framed by the same people who made and understood their own meaning of the Declaration; it is a clear case that both are consistent—the Constitution shows what the Declaration meant.

As the present happiness and future good of races depend upon the execution of the world's constitution, those who advocate its unqualified acceptance are the true friends of both the freeman and the Hamitic slave; while they who repudiate it are either their ignorant or intelligent foes.

To conclude, let the Bible creed of American slavery, as developed in this book, be distinctly understood.

1. Prior to the *world's sabbatic year of rest*, any general emancipation of slaves, either sudden or gradual, will be injurious to the spiritual and political interests of both white and colored races, and also unscriptural.

2. *Individual* instances of emancipation of *qualified* persons, as a reward for special merit, may be permitted; but such persons, except for extraordinary service to the *State*, should be promptly removed to Africa.

3. Free persons of color should be compelled to emigrate to Africa—to Liberia—especially from *slave States*; and such as will not emigrate should be *put to service* till they or their posterity are prepared for emigration. *Contrary to all the croaking against it*, the Liberia experiment, we happen to know, is a *successful* one—*eminently* successful.

4. As the race is *subordinate*, the Divine law requires that we provide for and enforce their emigration or service in a *humane* and *politic* manner. Instead of "municipal banishment by law," our States or people are obligated, if they ostracise, to remove them to their primordial homes—to Africa—and to see to it that they *develop the resources of that country*, both for their own good and for ours.

5. Emigration to Africa during the sabbatic year will be gradual: the blacks will still be a subordinate race to ours, nor will they all leave our country.

6. "The sabbatic year" will be about a thousand years of *comparative* repose from *manual* toil. It will occur from

some *great discovery* and invention, by which *natural agents* will supersede the use of *manual labor*, and enable us profitably to dispense with Hamitic *bond-service* generally. The curses on our entire race will gradually be softened through discovery and invention, as Christianity improves the morals of mankind; and, finally, the curse will all disappear by the last transition of nature: then will occur "the Jubilee."

CHAPTER XXI.

CONCLUSION—THE FUTURE.

THE first part of our volume was devoted to the development and exhibition of the Divine political constitution of the world; especially to those parts of it which we have entitled “amendments, or *provisional* articles.”

To that constitution was given “a *legitimate* interpretation,” as contradistinguished from an “*absolute*” one; and an *infallible rule* was laid down, by which the DIVINE DECISIONS on all controverted points of primordial law could be known with ABSOLUTE CERTAINTY.

In the second part, these Divine decisions have been traced in full, and found to “affirm” our legitimate interpretations with a universal emphasis. Our views of the Divine code, from which *appeal* was taken to the “Judge of all the earth,” are sustained by the SUPREME COURT of nations, and are obligatory upon all men; especially upon our own countrymen.

Connected with these decisions by inseparable association, is the most majestic and overwhelming evidence of the inspiration of the Holy Scriptures ever brought to the attention of mankind; the testimony of their veracity being as universal and ponderous as the stratifications of the globe and the diversifications of human types and tongues. Crystals and fossils report their truth from every rock; and anatomy and languages, continents and oceans, mountains

and deserts, fauna and flora, reëcho it from every kingdom and every clime.

Revelation reports *three grand transitions* in the framework of nature; and the "*three great formations*" universally patent, as "primary, secondary, and tertiary," are the vast monuments of the divinely asserted reorganizations of our system. Revelation traces the earth from chaos to order; from order to reorganization, *through fused disorder*; and thence, again, from order to disorder, and thence to regularity again. Geology responds that such was nature's history, as now revealed from nature's vast remains. Over rocks of crystal first regularly spread a virgin soil and vegetation: then came a withering transition on the soil and on organic life. The former changed to rock and to an inferior mould: then, through the *fused elements*, the rock sank lowest by its gravity, while ruined forms of pristine life went down coëvally: seas threw their beds of life into the realm of death; and nature, broken and dissolved, subsided into induration—her structure, climate, and organic life all wildly changed to an inferior estate—organic terrene *life*, reposing on an obdurate and deteriorated *soil*. Then came another dread transition on the soil: again it parted into rock and clay, sand and alluvium. Again accumulated forms of animation, (increased, by longer ages, to a huger mass,) swept together by the waves, went down with clay and rubbish, through the liquid mass, to the surface of denuded *secondary* rocks, and were transformed to stone. Another soil appeared—the lean *débris* of the first and second. Climate changed, animals changed, man changed; all things harmoniously changed to an inferior system. Such is the story of the Bible and of nature's history: it is the record of an *ancient* Book, the narrative (but lately found, as a *new* volume) hidden under ground.

Amid the changes of the third transition, man was *typically* changed. *Three major types* appeared from *one*, and sixty *sub-types* branched from *three*, as did the *three* from *one*: anatomy of vocal organs changed *awry*: the types were made perpetual, as were their relative estates of high and low; of master, ward, and servile races; rights were abstracted and conferred, and a primordial law of civil duty was enjoined on all. Shem was the first ruler, by this law—the obligated officer to enforce its principles on all mankind. Ham, as a penalty of violated law, was made a servile type to the executors of universal statutes. Shem, transgressing labor's law in one of his estates, forfeited that land, and his existence there; and failing, also, to enforce the law of industry on Ham in his estates, he forfeited the right of blessing in Hamitic toil as well as mastership. Japheth succeeded Shem in heirship to the birthright; took his "tents"—his barbarous lands—by right in God; took, also, right to blessing in Hamitic service; took the mastership of Ham, and throne of empire, and dominion of the world; became the judge, the legislator, and executive of the great law to earth—the president of earth, next in the throne to God. Such is the story of the Bible—such the confirming echo of terrestrial history *since the flood*: the panoramas of the Bible and of time are parallel in all their portraitures.

The evidence of Mosaic truth is, therefore, as vast as time, and as ubiquitous as land and sea, man and mortality. The crystal and the fossil world, the living race of man, and all his history, with all their tongues in unison, like the ten thousand roaring waves of oceans and thunders from all realms, proclaim that God is true, and his word a sure foundation for the Christian's faith.

Arguments like these, at once so new, so bold, and ponderous, may be elaborated more than in this book, and with

superior skill: the present offering is the report of an unpracticed pioneer. Every imaginable inquiry of sincerity may not be answered by it, nor every cavil of skepticism; yet a new pathway of truth, it is believed, has been opened: many a gem and wedge of gold lies ungathered along its borders, left for more gifted eyes to see, and more delicate hands to collect.

In traversing the past, and comparing its landmarks with those on the inspired atlas of Time, we may readily ascertain our own exact location on the highway of destiny. From our advantageous eminence, like Moses from Pisgah, we may descry the outspread landscape of promised Japhetic glory. Around us lie the races of mankind in transit to "the year of jubilee." Ham waits at Japheth's side, and, with inseparable destiny, stretches his eager hands to God. From Southern fields he bends his ear, catching "good tidings of great joy." In Africa, he sees upon his western coast a rising star, and hails a retroverting dawn, where hope's bright orb seemed sunk for ever. Liberia—the bloodless land; the harbinger of peace; the presage of a continent restored; the omen of the Sabbath-year's return of all her captive sons—Liberia, from her dreamy vales, and mountains draped in light, foretells that Africa shall be what Japheth is when Japheth sweeps the skies.

India, subdued at length by force and kindness, learning of Britain's God despite her cruelties, ceases as footman to Britannia's car of wealth, and, casting idols to the moles and bats, becomes "*the third estate*" in Japheth's coronet.

Australia and Hamitic isles, taught industry by alien spurs, at last ascend to order, knowledge, wealth, and God.

All lands where Ham *primordially* lives come forth, at length, improved by sorrows of the past: his race, refined, but yet *not all* redeemed, in freedom's thousand years ex-

ults, though lowest of the races still—exults while Japheth “*takes the third degree.*”

Shem, from his realm of teeming millions, opens his gates to all “by night and day.” The Bible spreads its page before him, though he does not yield: *all* Shem will never be reclaimed to God: to him the gospel is “a witness”—the herald of “the end.” Industrious and mild, he spends the Sabbath-year in peace; holds intercourse with foreign lands; accepts example—not invention; towers massively, but to a middle height; absorbs Japhetic sunshine, and reflects it as a *secondary* power—a satellite; and “keeps the even tenor of his way,” in rather ancient paths, till “the last day.”

Israel comes in with Japheth, or “the Gentiles’ fulness,” and forms a centre at Jerusalem. His great transition wakes the very dead, like life kindling from ashes. It marks millennial dawning with an emphasis that jars down every prison; severs every chain; settles all spiritual logomachy; fixes the churches on a federative basis of universal union—that of “*articles of faith*” alone, and not on mere *opinions*.

Japheth, in Europe, ferments a while, explodes a little more; Javan and Tiraz, with Magog, overthrow the Papal power; Gomer and Mesheck, Tubal and Togarmah confederate with Magog, and, sweeping Turkey, Egypt, and Lybia, may fail on England, France, and Italy. France, wiser from the past, calls for the doom of monarchy. “The powers” attack Japheth’s birthright land: *one-half*—the South or North, may be, or East—is overthrown: all rally: Armageddon comes: Europe comes forth republican: America, from Greenland to Cape Horn, unites her eagle wings, and Cuba, the eagle’s head, between his wings, scarcely becomes the capital: the birthright land gives law to all the world: *primordial* nations each return to their *primordial inheritance*, save Shem: the curses on the world are mitigated:

the gospel flies like winged arrows of light: war clothes himself in white, and gathering up his spears and swords from bloody fields, binds them in sheaves, and casts them at the feet of Peace. Then Liberty and Knowledge, Wealth and Virtue come forth upon the rosy mountain-tops, their sandals bound with world-irradiating light, and call the nations to the marriage of the Lamb. Japheth is seated on the throne of terrene power: the diadem of stars is on the brow of Liberty's first-born: America is the inaugurated president of earth. Then the Messiah comes, and "they give him dominion and glory, and a kingdom, that all nations, and kindreds, and tongues, and people shall serve and obey him:" earth is renewed, and Jesus reigns for ever and ever. Amen.

APPENDIX.

A—ORIGINAL TEXTS—CRITICISMS, p. 408.

(1.) Λανθανει γαρ τουτο αυτους θελοντας, οτι ουρανοι ησαν εκπαλαι καιγη εκ υδατος και δι' υδατι τω του θεου λογω. Δι' ων ο τοτε κοσμος υδατι κατακλυσθεις απωλετο. Οί δε νυν ουρανοι και ήγη αυτου λογω τε θησανρισμενοι εισι πυρλ. 2 P. 3.

“This they willingly forget, that the heavens and earth of *ancient times* stood together above the water and below the water, by the word of God, by which means the mundane system, being submerged, ceased to exist. But the *present existing* heavens and earth [or kosmos] of this age or by his word are treasured unto fire.” The word *αυτου* may have *αιωνου* understood—that is, “of this age”—or it may have *Θεου* for its antecedent. If the latter, then, as *kosmos*, or the *mundane system*, is synonymous with *gee* and *ouranoi*, or earth and skies, the “*tote*” *kosmos* is antithetical to the “*nun*” *kosmos*; or the “*palai ouranoi kai gee*” will be contrasted with the “*nun ouranoi kai gee*”—that is, the ancient system of nature devoted to destruction by water is distinguished as a very different system from that now existing, and which is devoted to fire.

(2.) “Ο θεος ο ποιησας τον κοσμον—The God having created the system of nature—Εποιησε—hath created—εξ ενός αιματος—out of one blood—παν εθνος ανθρωπων—every

TYPE of men—κατοικεν επι παν το προσωπον της γης—to dwell upon every fauna of the earth—δρισας προτετ αγμενους καιρους—having prescribed their preadjusted climates—και τας οροθεσιας της κατοικιας αυτων—and the landmarks of their habitation.” Acts xvii.

(3.) “*Viamer arur knon obed obedim yeye lahiu*”—“And he said, Cursed be Canaan : a bond-servant shall he be unto his brethren.”

“*Viamer Baruk yeve alei Sem viei knon obed lemu*”—“Blessed be the Lord, the God of Shem ; and Canaan shall be his servant.”

“*Japheth aleim le japheth visheken baeli Shem viei Knon obed lemu*”—“The Gods shall persuade, unloose, enlarge, magnify Japheth ; and *then* he shall inherit the wilderness-realms of Shem ; and *at that time* Canaan shall be his servant.” Hebrew Gen. ix.

B—HAMITIC LABOR.

IN 1850, the exports from the United States were \$134,900,233, of which only \$34,903,221 were from the North and West. The cotton, rice, tobacco, naval stores, sugar, and hemp amounted to \$238,691,990. Three-fourths of the exports, or 75 per cent., are from the Southern States in Northern vessels. Again, 75 per cent. of American shipping is owned in the North; and official reports show 2,700,000 tons engaged in foreign trade, which yield to the owners \$64,800,000 per annum; and of this sum, \$48,600,000 is earned by northern ship-owners in carrying slave products. The coasting transportation of Southern products gives \$7,000,000 more to Northern men. The ships built in the North in 1850 cost \$7,016,094, while those in the South cost only \$300,000. Massachusetts alone invests \$35,000,000 in the cotton business. The South exchanged with the North (1850) \$52,950,520 of her products. Or, to aggregate some of the facts:

The Northern shipping is worth.....	\$111,665,960
Capital invested in commercial houses,.....	81,000,000
In cotton factories,.....	105,000,000
In machine-making incident to factories,.....	2,000,000
In railroads dependent on factory prosperity,...	30,000,000
Total,.....	\$329,665,960

All of this vast amount of capital in the North is dependent on slave-labor. If to this sum we add \$200,000,000 worth of property dependent on slave-labor in the South, and estimate the whole property of the United States at \$1,500,000,000, the true calculation for 1856, we have one-third of American capital dependent on slave labor.

Again, one-half of the whole external trade of Britain is dependent on slave labor. The whole exports of Great Britain in 1849, in declared value, were \$290,000,000, while that of cotton goods alone was \$130,000,000, nearly one-half. The capital of Britain employed in the trade, including the purchase of raw material, wages of operatives, weavers, mills, looms, etc., amounts to \$320,826,480. If, in addition to all this vast amount, we add the capital invested collaterally and dependently on the cotton interest, the result is not far from \$700,000,000, and on the continent \$200,000,000, making probably \$1,230,000,000. That is, the cotton raised by the negroes of America puts into active exercise annually an amount of capital nearly sufficient to purchase every article of property in North America.* Now, as slave labor pays for three-fourths of our imports, and employs productively *one-third* of the capital of America, and about *one-half* of the trading capital of Great Britain, suppose we blot it from existence, and look at the chain of disasters that would follow!

* De Bow's Review, vol. ii.



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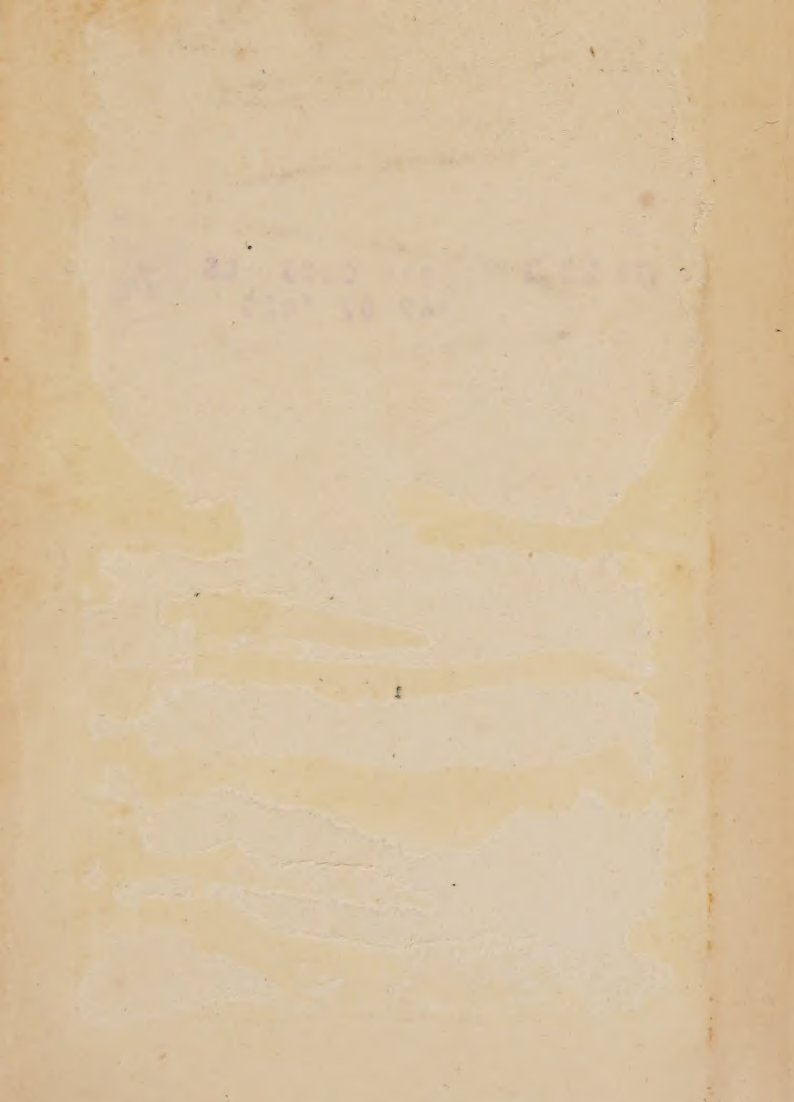
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